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BY

HERMANN OLDENBERG.

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CONTENTS.

	PAGE
PART I. THE SACRED LITERATURE WITH THE COM- MENTARIES	59
„ II. GRAMMATICAL WORKS	86
„ III. HISTORICAL AND MISCELLANEOUS WORKS	108

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PALI MANUSCRIPTS

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841–42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are :

I. VINAYAPITAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi ; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha) ; 8 lines (Bhikkhuvibhaṅga, fol. ka—to ; Bhikkhunīvibhaṅga, fol. ṭau—dha).
3. *Mahāvagga*. 249 leaves (ka—po) ; 8 lines.
4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mû ; the leaves ta—mu are missing) ; 8 lines.
5. *Parivāra*. 213 leaves (ka—do) ; 8 lines.

II. SUTTAPITAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ ; the letters ba—bāḥ are omitted) ; 8 lines.
7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

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(ka-dha; the leaf kai has been repeated twice; two different leaves are signed nī); 8 lines.

8. The *Majjhimaṇṇāsaka* of the *Majjhimanikāya*. 234 leaves (ka-nū); 8 lines.

9. The *Upāriṇṇāsaka* of the *Majjhimanikāya*. 164 leaves (ka-dai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka-phāh); 10 lines.

11. The *Saḍḍatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka-tāh); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha-khyā); 8 lines.

13. The first four nipātas of the *Anguttaranikāya*. 212 leaves (ka-dai); 10 lines.

14. The fifth to the seventh nipāta of the *Anguttaranikāya*, 211 leaves (ka-de); 10 lines.

15. The eighth to the eleventh nipāta of the *Anguttaranikāya*. 301 leaves (ka-ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz.:-

a. *Khuddakapāṭha*. 5 leaves (ka-ku); 9 lines.

b. *Uddāna*. 54 leaves (ka-nū); 9 lines.

c. *Itivuttaka*. 29 leaves (ka-gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka-nī); 9 lines.

e. *Vimānarattṭhu*. 34 leaves (ka-gau); 9 lines.

f. *Petarattṭhu*. 26 leaves (ka-gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz.:-

a. *Theragāthā*. 40 leaves (ka-ghī); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu-nam); 9 lines.

c. *Buddhavamsa*. 32 leaves (nāh-je); 9 lines.

d. *Cariyāpitaka*. 13 leaves (jai-jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka-khā); 10 lines.

18. *Jātaka*, text without *Aṭṭhakathā*. 193 leaves (ka-tha); 9 lines.

19. Two identical copies of the *Mahāniddeśa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhûti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Oullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâh); 9 lines.

20. a. *Paṭisambhīdāpakaraṇa*. 198 leaves (ka—thû); 10 lines.

b. *Nettipakaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvata samattā nettiyā āyasmatā Mahākaccānena bhāsita bhagavatā anumoditā mūlasaṅgītiyaṃ saṅgītā ti. About the style and the contents of this work, see d'Alwis, *Introd.* xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pī); 9 lines. (Therāpadāna fol. ka—thau, Therāpadāna fol. tham—pī.)

III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—thâh); 8 lines.

23. *Vibhaṅgappakaraṇa*. 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rî, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bā); 8 lines. Contains:—

a. *Dhātukathā* (ka—ni).

b. *Puggalapaññatti* (ni—jha).

c. *Kathāvatthu* (jha—rî).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanayamaka* (gaṃ—jah), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhû—tau), the *saṅkhārayamaka* (taṃ—dhā), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yî), the *dharmayamaka* (yu—vi), the *indriyayamaka* (vî—cyu).

27. *Dukapaṭṭhāna*. 188 leaves (ka—tai); 10 lines.

28. *Ṭikapaṭṭhāna*. 292 leaves (ka—mî); 10 lines.

29. *Dukatikapattḥāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapattḥāna (ka—cha), anulomatika-dukap. (chā—ṭi), anulomatikatikap. (ṭi—ṭhā), anulomaduka-dukap. (ṭhi—ṭhau), paccanīkadukadukap. (ṭhaṃ—ṇe), anulomapaccanīkadukadukap. (ṇai—dhai), paccanīkānulomaduka-dukap. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pārājika. Begins :—

anantakarupādhāraṃ vineyyadamaṇaṃ jinaṃ
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ
bahu(s)utaṃ mahāpu(ñ)ṇaṃ saṅghassa parināyakaṃ |
saddhamma(ṭ)ṭhitikāmehi santehi abhiyācīto
vinaye mandabuddhināṃ pāṭavattḥāya nissayaṃ |
pubbācariyasāhānaṃ avalambya vinicchayaṃ
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |
purātanesu santesu nissayesu pi tehi na
linantarapadān' attho sakkā vi(ñ)ṇātave yato |
sādhippāyaṇi ca sambandhaṃ vacanatthaṇi ca katthaci
dassayanto karissāmi venayikamaṇoharaṃ |
vinayapīṭake ṭhite sāsanaṃ suppati(ṭ)ṭhitaṃ
mahussāhena yaṃ yassa taṃ nissāmenta sādḥavo ti |

The Pāli text is intermixed with the Burmese version.

The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Nālerupucimanda-
mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhik-
khusatehi) are given in the following way :—yena samayena
āyasmato Śāriputtassa vinayapaṇi(ñ)attiyācanahetubhūto pari-
vitakke udapādi tena samayena buddho bhagavā Verañcāyaṃ
viharati Nālerupucimandamūle mahatā bhikkhusaṅghena
saddhi pañcamattehi bhikkhusatehi | yena samayena yena
kālena—āyasmato—Śāriputtassa—vinayapaṇi(ñ)attiyācanahe-
tubhūto—parivitaṅko—udapādi—tena samayena tena kālena
bhagavā—buddho—Verañjāyaṃ Verañjāya samāpe—Nāleru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now referred to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamatthehi—bhikkhusatehi pañcasatapamāṇehi bhikkhuhi—saddhi—viharati vigato rañjo assâ ti ca veramjattahajātan ti ca vividhehi rañjayatî ti ca veram abhibhavitvâ jâtâ ti ca vâkyam—*etc.* Afterwards no continuous Pāli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pāli text with Burmese Nissaya. Begins: namo, *etc.*, | āyasmanto—ime kho dve navutî pācittiyâ dhammâ—uddesaṃ—āgacchanti—tena samayena—Sakyaputto—Hatthako—vādakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jha; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pāli text of the same sections of the *Suttavibhaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlana—bhagavâ—buddho—Urûvelāyaṃ—Nerañcarāya—najjâ nadiyâ—tīre—bodhiruk-khamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisîdi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450.

Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456. Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins : namo, *etc.* | tena samayena tena kâlena—bhagavâ—buddho—Sâvatthiyam—viharati—tena kho pana samaye—Paṇḍukalohitakâ—bhikkhû—attanâpi—bhaṇḍanakâarakâ—kalahakâarakâ—vivâ-dakâarakâ—bhassakâarakâ—saṅghe—adhikaraṇakâarakâ, *etc.*

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavâcâ* collection, Pāli text with Burmese version and commentary.

Begins : namo, *etc.* |

âṇâtikkamato raṇo Yamavhânassa tâdino
ṭhapetum arahantassa âṇâcakkam sudullabham |
namasitvâ tilokaggayatindadhammarâjino
pâdambujâmalam seṭṭham molaalisevitam¹ |
racayissam' aham dâni âṇâcakkam yathâbalam
ṭhapitam dhammarâjena nâthena puṇasirinâ |
paṭhamam upajjham gâhâpetabbo, *etc.*

The subscription runs (fol. khau) : iti pañcappidhibalasam-annâgatena sâsanamahodayagapesinâ nânâratanaṇṇapâṭasâmi-bhûtena² imasmiṃ ratanaṇṇapûraavabhitanapuramhi abhûtabbâ-nam³ mahâsuvannapâsâdânam sâmi-bhûtena devânamindato mâghavamhâ buddho bhavissatîti laddhavadanena dutiyam pi tâvatimsabhavanato orohitvâ imam sariyakadhâtum imasmî râjamunicûlânâmikam cetiyamhi ṭhapanam karotîti⁴ vatvâ tena dâtapabba sarirakadhâtunâ⁵ ṭhapitassa tassa munindarâja-municûlânika (ṇi has been changed into mi)⁶ mahâsuvannacetî-yassa dâyakabhûtena *Sîrisudhammarâjâmahâvipatînâmikama-hâdhammarâjena*⁷ âyâjitena *Saddhammasîrinâmathereṇa* sâsa-nassa athâsityeka dvesahassakâle sakkarâjassa pana chādhi-

¹ kamolialisevitam, the text repeated with the Burmese version.

² vâta², the repeated text.

³ abhûtapubbânam.

⁴ ṭhapani karohîti.

⁵ dâyakabhûtena.

⁶ mahâsuvannacetî-yassa.

⁷ Sîrisudhammarâjâmahâvipatînâmikama-

kasahassakāle sampatte racitā sādhibbāyā saniddhā Kammavācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmassa nāmasamuti dadeyya | esā utti (ñatti?) suṇātu me bhante saṅgho ayaṃ—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvataṭṭhacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvaṃ akaraṇīyaṃ | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunaṃ kammaṃ (dhammaṃ?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayaṃ itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi | kammavācam katvā abbhetaḥ.

17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: *namo, etc.*

samaccani padipo ca udakaṃ āsanena ca
uposathassa etāni puppakaraṇaṃ ti vuccati |
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâḥ) a short passage called in the subscription *Ovādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghātī. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sakk. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: ¹

desakaṃ pātimokkhassa natvā buddhuttāmadhammaṃ
(buddhaṃ—uttamaṃ—dhammañ ca B.)
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkha-
gataṃ saṅghaṃ |
pātimokkhā ubhinnaṃ tu likkhissaṃ navanissayaṃ
nātisaṅkhepavittāraṃ attāya mandabuddhinā |
porāṇā nissayā kāmā yasmā panātisaṅkhepā
kecātivittakā keci tasmā te mandabuddhinā |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya
 satiya pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dān' okâsam labhitvâna |
 âgatehi vibhaṅge tu sikkhâpadehi tampada
 bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |
 tallekhananayehi ca samsanditvâna sâdhukam
 sodhetvâna viruddhañ ca pahâya adhikam padam |
 unakam pakkhipitvâna pâyuttanam nayehi ca
 dvihi vâ tihi yuttesu pâṭhesu gayha sâsane |
 sukhuccâranapâṭhañ ca katvâ sukhâvaṛaṇam (°dhâra-
 ṇam B.)
 nissayam racayissan tam sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—uda-
 kañ ca—etâni cattâri kammâni—uposathassa—pubbakaraṇan
 ti—vuccati akkhâtâni—chandapârisuddhi utukkhânam—bhi-
 kkhugaṇanâ ca—ovâdo ca—etâni pañca kammâni—uposa-
 thassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

19.

Burmese MS. composed of three different parts. See
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû.
 9 lines. Sak. 1127.

2nd part of the *Kaṅkhâvitaranî* in Pâli (comment. on the
 Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The
 text begins in the explication of the 3rd Nissaggiya rule;
 the end runs as follows (compare No. 45): Kaṅkhâvitaranîyâ
 Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ ||
 paramavisuddhabuddhiviriyapaṭimaṇḍitena sîlâkarajjavama-
 ddivâdiguṇasâmodayasamudaya (sic) samuditena sakalasama-
 yasamayantaragahanajjhogahanasamatthena pañāveyyattiya-
 samanâgatena tipīṭakapariyattippabhede sâṭhakathe satthu-
 sâsane appaṭīhatāññāṭappabhâvena mahāveyyākaraṇena kara-
 ṇasampattijanitasamukhaviniggaṭamadhurodānavacanāvaṇ-
 nayuttana yuttavādinā vādivadena mahākavinā pabhinna-
 paṭisambhīṭāparivāre chaḷābhīṇāpaṭisambhīḍāḍippabhedagu-
 ṇapattimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinam

theravamsappadipânam therânam *Mahāvihāravâsinam* ti alaṇ-
kārabhûsitenā vipulavisuddhabuddhinā *Buddhaghôṣā* ti ga-
ruhi gahitanâmaterena katā ayaṃ *Kaṅkhâvitarāṇi* nâma Pâti-
mokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lâḥ
(fol. laṃ is missing). 9 lines.

Fragments of the *Kaṅkhâvitarāṇi* with Burmese Nissaya
(sixth volume of the whole work), beginning in the 8.
sikkhâp. of the Ovâdavagga (Minayeff, p. 13), ending in the
5. sikkhâp. of the Sahadhammikavagga (Min. p. 18). The
Pâli text has considerably been altered for the purpose of
the Nissaya.

3. Part of the *Khuddasikkhâ*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ;
mostly 9 lines ; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the
single Suttas composing this collection. See the titles of the
Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkhāṇ") of the *Dīghanikāya*, beginning
with the Brahmajālasutta and ending with the Tevijjasutta ;
Pâli text with the Burmese version of the Mahâthera *Guṇava-
tamsaka*. Begins : namo tassa, etc.

nāmāṃ' ahaṃ pakāsantaṃ nibbuti amataṃ padaṃ
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca ?)
sabbe upaddāve hantvā rajjissāmi yathâbalaṃ |

I give here the beginning of the first Sutta, putting breaks
for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā
ākārena—me mayā—bhagavato—sa(m)mukhâ—suttaṃ (words
with which Ânanda introduced at the first great convocation
the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majālasuttam—me mayâ—bhagavato—sam(m)ukhâ—evam
sutam (the same sentence is repeated still twice more)—ekam
—samayam—bhagavâ—Rājagaham—antarâ ca—Nālantam
Nālantassa—antarâ ca—mahakâ mahantena—bhikkhusaṅ-
ghena—pañcamatthehi—bhikkhusatehi—saddhî—addhāna-
maggapaṭipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14–22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇam namassitvā mahākāruṇikam jinam
pūjayitvāna saddhammam katvā saṅghaṃ ca añjali |
yam sīlakkhandhavaggassa adesayi anantaram
mahāvaggam mahāpaṇ(ṇ)o mahākāruṇiko jino |
racissam tassa nissayam |
nātisamkhepavithharam paripuṇṇavinicchayam
sambuddhasāsanatthāya sotūnam ṇāṇavaḍḍhanam |

bhante—Kassapa—idaṃ suttaṃ—me mayâ—bhagavato—
samukhâ—evam etena ākāraṇena—sutam upalakkhitam—
ekam—samayam—bhagavâ—Sāvatthiyam—Anāthapiṇḍi-
kassa—ārāme—kārito—Jetavane—karerikutikāram—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayam namas(s)itvā saraṇam sabbapāṇinam
samāsenā raccissāham pātheyavagganissayam |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evam
—me mayâ—sutam upalakkhitam—ekam—samayam—bha-
gavâ—Mamallesu (*sic*)—Anupīyam nāma Mallānam—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛī;
generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilâsini*, Aṭṭhakathâ to the *Dīghanikâya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, N.S. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇâsītalahaḍayaṃ paññāpajjotavihatamohatamaham
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca
 yaṃ upagato gataṃ vande tam anuttaraṃ dhammaṃ |
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyasaṅghaṃ |
 iti me pasannamatino ratanattayavanditvānāmayaṃ puññaṃ
 yaṃ suvihataṭṭāyo hutvā tassānubhāvena |
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa
 buddhānubuddhasamvaṇṇitassa saddhāvahagunaṃ |
 atthappakāsanatthaṃ aṭṭhakathā ādito vasisatehi
 pañcahi yā saṅgītā ca anusaṅgītā ca pacchāpi |
 Sīhalaḍipamā pana ābhatātha vasinā Mahāmahindena
 ṭhapitā Sīhalaḍhāsāya dīpavāsinaṃ atthāya |
 anetvāna tato haṃ Sīhalaḍhāsaṃ manoramaṃ bhāsaṃ
 tantinayānucchavikaṃ āronto vigatadosaṃ |
 samayaṃ avilomento therānaṃ theravaṃsappadīpanaṃ
 sunipunavinicchayaṇaṃ Mahāvihārādhivāsinaṃ |
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi
 sujanaṃ ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammaṃ |
 sīlakathā dhutadhammā kammaṭṭhānāni ceva carī sabbāni
 cariyāvidhānasahito jhānasamāpattivatthāro |
 saddhā ca abhiññāyo paññāsamkalananicchayo ceva
 bandhā (khandhā ?) dhātūyatanindriyāni ariyāni ceva cat-
 tāri ||

saccāni paccayākāraḍesaṇā supariṣuddhanipunānaya
 avimuttāni timaggā vipassanā bhāvaṇā ceva |
 iti pana sabbamā yasmā Visuddhimagge mayā supariṣuddhaṃ
 vuttaṃ

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||
 majjhe Visuddhimaggo esa catunnaṃ pi āgamānaṃ hi
 ṭhatvā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmâ tam pi gahetvâna saddhi me nâya
atthakathâya vijânâtha Dîghâgamanissitaṃ atthan ti ||

tattha Dîghâgamo nâma sîlakkhandhavaggo mahâvaggo
pâṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-
suttasaṅgaho | tassa vaggesu sîlakkhandhavaggo âdi suddato
brahmajâlaṃ | brahmajâlassâpi | evaṃ me sutan ti âdikam
âyasmâtâ Ânandena paṭhamamahâsaṅgîtikâle vuttam nidâ-
nam âdi |

Then follows the account of the first convocation. Con-
clusion of the whole work :

ettâvatâ ca || âyâcito Sumaṅgalaparivenanivâsinâ thiragu-
ṇena Dâṭhâsaṅghatheravaṃsatvayenâham¹ || Dîghâgamassa²
dassabalaguṇaganaparidîpanassa atthaka thaṃ yaṃ ârabhiṃ³
Sumaṅgalavilâsiniṃ nâma nâmena⁴ sâram âdâya niṭṭhitâ esâ
ekâsîtipamânâya pâliya bhâṇavârehi || ekûṇasatṭhimatto Visu-
ddhimaggo pi bhâṇavârehi atthappakâsanatthâya âhamânam⁵
kato yasmâ | tasmâ tena sahâyaṃ atthakathâbhâṇavâraṇṇa-
nâya⁶ suparimitaparicchiṇṇam cattâlîsam satam⁷ hoti⁸ | bhâ-
ṇavârato esa mayam pakâsayantiṃ⁹ Mahâvihârâdhivâsiniṃ¹⁰
mûlatṭhakathâsâram âdâya¹¹ mayâ imam karontena yaṃ
puññaṃ upacitaṃ tena hotu sabbo sukhî loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-
ghaterena theravaṃsanvaye, 2) dîghogamavarassa, 3) ârabhi,
4) the MS. adds sâhimahatthakathâya, 5) âgamânam, 6) °gaṇa-
nâya, 7) °lîsasakam, 8) the MS. adds sabbavattâlîsâdhikasa-
taṃ parimânam, 9) evaṃ samayaṃ pakâsayanti, 10) °sinam,
11) mûlakathakathâvârasamâdâya.

25.

Two volumes. The first has 60 leaves signed with the
Burmese letters ka—nâh ; the second 76 leaves, signed ca—thu
(the leaf ti is missing) ; 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilâsini*, comprehending the
commentary on the last 11 Suttas of the *Dîghanikâya*. The
date is Sakraj 1133=A.D. 1772. The end of the MS. is
followed by 14 blank leaves ; only the first page of the ninth
contains the fragment of a Pâli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammatan ti—idāni—dhammo ti—samatam—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai) ; 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi ; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, Aṭṭhakathā of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go ; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1) ; Pāli text with Sinhalese version and commentary. Subscription : Sāleyya-sūtraartthavyākhyānayai.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing) ; generally 8–9 lines. Sinhalese writing.

The *Anguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām) ; on an average 8–9 lines. Sinhalese writing.

The *Manorathapûraṇī*, Aṭṭhakathā of the *Āṅguttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake Saṃyuttakanikā.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the Sumaṅgalavilāsinī as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamam 4. °vandana-mayam, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa Āṅguttarāgamavarassa dhammakathikapuṅgavānam vicitta-paṭibhānajanassa. 6. saṅgitā. 7. paṇa, °vāsīnam. 8. apañet-vāna, āropento. 9. sunipuna°, °vāsīnam changed into °vāsīnam. 10. ca dhammassa. Then follows:—

Sāvatthippabbutīnam naṅgarāṇam vaṇṇanā kathā heṭṭhā
Dighassa Majjhimassa ca yā me attham vadantena |
vitthārasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakatham kathayissāmi |
suttānam paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanattham vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, Āṅguttaranissitam. —Then follows: tattha Āṅguttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakani-pāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti Āṅguttarāgame |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapûraṇī*, nipātas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu;
8 lines on an average; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript; see Catalogue of the Burmese MSS.,
No. 3440.

Part of the *Aṭṭhakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.):
nicini va pavattānan ti imaṃ dhammadeśanaṃ satthā Jeta-
vane viharanto āyasmantaṃ—Rādhama—ārabha—kathesi—
so — gihikāle—Sāvatthiyaṃ—dukkabrahmaṇo—ahosi kira,
etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu;
on an average 10 lines; Burmese writing. Sakraj 1178=
A.D. 1817.

Jātakassa atṭhavaṇṇanā, beginning with the dukkanipāta
(Rājovādajātaka), ending with the pañcanipāta (Kapota-jātaka).

35.

17 leaves, signed with the European numbers 1–17; 8–7
lines; Sinhal. writing.

The first six *Jātakas* of the sattanipāta (kukkujāt.—da-
sannakajāt.), together with the atṭhavaṇṇanā.

36.

65 leaves, signed with the Burmese letters ka—cū (written
by mistake for cu); 9 lines; Burmese writing. Sakraj
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,
with the atṭhavaṇṇanā.

37.

26 leaves, signed with the Burmese letters ka—gā; 9 lines;
Burmese writing.

The *Mahājanakajātaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ;
9–8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodjan letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumâjâtakaṇṇa (?) paripuṇa. Begins : paṇḍabhisīyâsidubbaṇaṭi. idaṃ satthâ Jeta-vane viharanto Pañcâcâram ârabba kathesi | ekadivasamhi bhikkhu, etc.

40.

11 leaves, signed with the numbers 1–4 and 1–7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññâtabbasutta.
- 2) jarâmarasutta (begins 2, 2).
- 3) attâpiyasutta (2, 7).
- 4) pamâdasutta (3, 2).
- 5) appamâdasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1–5 ; 8–7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavâ Vesâliyaṃ viharati Ambapâlivane tatra kho bhagavâ bhikkhû âmantesi bhikkhavo ti bhadante ti te bhikkhû bhagavato paccassosum bhagavâ etad avoca aniccâ bhikkhave saṃkhârâ addhuvâ bhikkhave saṃkhârâ anassâsikâ bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathâ.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

Vimānavatthuvannanā, commentary on the *Vimānavatthu* (see Westergaard's Catal. p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard Cat. p. 35): *namo, etc.*

mahākārunikam nātham ñeyyasāgarapāraguṃ
vande nipuṇagambhīram vicitrānayaadesanam |
vijjācāraṇasampannā yena nīyyanti lokato
vande tam uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |
sīlādiguṇasampannā t̥hito maggaphalesu yo
vande 'haṃ ariyasāṅghan taṃ puññakkhettaṃ anuttaraṃ |
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye
hatantarāyo sabbattha hutvā 'han tassa tejasā |
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsam vissajjanavasena ca
pavattā desanā kammaphalapacchakkhakarīṇi |
Vimānavatthu icceva nāmena vasino pure
yaṃ *Khuddakanikāyasmiṃ saṅgāyimsu mahesaye* |
tassāsamañ ca lambitvā porāṇayakathānayaṃ (porāṇa-
t̥thak°!)

tattha tattha nidānāni vibhāvento visesato |
suvisuddham asaṅkiṇṇam nipunatthavinicchayaṃ
Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ |
yathābalaṃ karissāmi atthasaṃvaṇṇanam subhaṃ
sakkaccaṃ bhāsato tam me nisāmayatha sādhave taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kā): *idaṃ hi Vimānavatthum duvidhena pavattaṃ pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchāgāthā pana kāci bhagavato bhāsītā kāci Sakkādīhi kāci sāvakehi kāci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ sahaśśādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasaṃvaka bhāvāya puññāna sambhāre sambharanto*

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭi-sambhidādiguṇavisesaparivāraṣa sakalassa sāvaka-pāramiñā-nassa matthaṭaṃ patto dutiyo aggasāvakaṭṭhāne tṭhito iddhi-mantoso ca bhagavato etadagge tṭhapito āyasmā *Mahāmoggallāno* tena bhāsitaṃ bhāsanto (changed into bhāsantaṃ) tena ca paṭhamam tāva lokahitāya devacārikaṃ carantena devaloke ve devatānaṃ pucchana-vasena puna tato manussalokaṃ āgantvā manussānaṃ puññaphalassa paccakkhakaṇaṭṭhaṃ pucchā-vissajjanaṃ ca ekajjhaṃ katvā bhagavato pavedetvā bhikkhūnaṃ bhāsitaṃ sakena pucchana-vasena devatāhi tassa vissajjana-bhāsitaṃ pi Mahāmoggallānattherassa bhāsitaṃ evaṃ evaṃ bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjana-vasena tattha tattha bhāsitaṃ. pacchā dhammavinayaṃ saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅghaṃ āropitaṃ.

As a sample of these stories I give the Caṇḍālīvimāna with the introductory part of the vaṇṇanā (the text of another Vimānavatthu without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khaḥ': *caṇḍālī van(da) pādānti caṇḍālīvimānaṃ* kā up-patti | bhagavā Rājagahe viharante paccusavelāyaṃ buddhā-cinṇaṃ mahākaraṇāsamaṇapatti samāpajjitvā vuṭṭhāya lokaṃ olokento addasa tasmim yeva naṃgare caṇḍālāvāte santim ekaṃ mahallikaṃ caṇḍalim khināyukaṃ nirayasamvattanikaṃ c' assā kammaṃ upaṭṭhitaṃ mahākaraṇāyā samussāhitamā-naso saggasamvattaniyaṃ kammaṃ kāretvā ten' assā niray-uppattim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhusaṅghena saddhim Rājagahaṃ piṇḍāya pāvīsi ti tena ca samayena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhagavantaṃ āgacchantam disvā abhimukhī hutvā atṭhāsi bhagavā pi tassāgamaṇaṃ nivārento viya pureto atṭhāsi atṭhāyasmā Mahāmoggallāno satthu cittaṃ ūatvā tassā ca āyuparikkhaya bhagavato vandanaṃ niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino
tam eva anukampāya atṭhāsi isisuttamo |
abhippasādehi maṇaṃ arahantaṃhi tādino
khippaṃ pañjalikā vanda parittaṃ tava jīvikaṃ |

coditâ bhâvitatte sarîrantimadhârinâ
 caṇḍâlî vandi pādâni Gotamassa yasassino |
 tam ena avadhibhâviṃ caṇḍâliṃ pañjalîṭṭhitam
 namassamānaṃ sambuddham andhakāre pabhaṃkaraṃ |
 khīṇāsavaṃ vigatarañjaṃ atejaṃ ekaṃ araṇṇamhi maho
 nisinnaṃ
 deviddhipattā upasamkamitvā vandāmi taṃ vira mahā-
 nubhāvā |
 suvaṇṇavaṇṇā jalitā mahāyasaṃ vimānaṃ oruḥha aneka-
 cittā
 parivāritā accharāsaṃgaṇaṇa kâ tvaṃ subhe devate
 vandase mhaṃ |
 ahaṃ bhante caṇḍâlî kāyavīreṇa pesitā
 vandiṃ arahato pāde Gotamassa yasassino |
 sāhaṃ vanditvā pādāni cutā caṇḍālayoniyo
 vimāna sabbato bhaṭṭaṃ uppannamhi nandane |
 acharānaṃ sataṣaḥassaṃ purakkhatvāna tiṭṭhati
 tāsāhaṃ pavaraṃ seṭṭhā vaṇṇena sasāyukā |
 pahutakalyāṇā sampajāṇā patissatā
 muniṃ kārūnikaṃ loke tamaṃ bhanteva vanditvātum
 āgatā |
 idaṃ vatvāna caṇḍâlî kataṃnū katavedini
 vanditvā arahato pāde tatthevantaradhāyati ||

Various readings. The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tādine B.—jīvitam C., jivitaṃ B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—°dhārinā C.B.—4. enaṃ C., enaṃ B.—avadhī gāvī C., avadhi gāvi B.—pañjalim C., añcali B.—5. vitarajam anejaṃ B.—raho nis° C.B.—vīra C.—6. āruḥha C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniyā C.B.—vimānaṃ sabbato bhaddaṃ C.B.—upasannamhi B.—9. acchārānaṃ sataṣaḥassā purakkhitvā maṃ tiṭṭhanti B.—tāsāhaṃ C.B.—yasaṣāvutā C, yasasāyunaṃ B.—10. pahūta-kalyāṇasampajāṇapattissatā C., bahutakata-kalyāṇā sampajāṇā

patissutâ B.—tam bhante vanditum âgatâ C.B.—11. vandetvâ B.—antaradhâyathâ ti C.

43.

89 leaves, signed with the Sinhalese letters ka—dî (leaf nai is missing); 8 lines; Sinhalese writing.

Petavatthuvaṇṇanâ (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvaṇṇanâ (2 °sammaṇṇam, tam anuttaram, 3 °sammaṇṇo; 'ham is omitted, 4 vandanam janitam puṇṇam, 5 petehi ca katam kammam yam yam purimajâtisu petabhāvavahattam tehi phalabhedato, 6 pakāsayanti buddhānam desanāyā vissesato samvegajananī kammaphalam paccakkhakārini, 7 Petavatthū ti nāmena supariṇṇātavattukā yam, etc., mahesayo, 8 tassākammāvalambitvā porānatthakathānam, 10 sakkaccabhāsato).

Conclusion :

ye te petesu nibbattā sabbadukkaṭakārino
yehi kammehi tesaṃ tam pāpakam kaṭukapphalam |
paccakkhato vibhāventi pucchāvissajjanehi vā
desanāniyameneva sattasamvega vadḍhati |
yam kathāvattukusalā supariṇṇātavattukā
Petavatthū ti nāmena samgāyimsu mahesayo |
tassattham pakāsetum porānatthakathānam
nissāya yā samāradhā atthamsamvaṇṇanā mayā |
yā tattha paramatthānam tattha tattha yathāraham
pakāsanā *Paramatthadīpanī* nāma nāmato |
sampattā parinīṭṭhānam anākulavinicchayo
sapaṇṇārasamattāya pāliyo bhānavārato |
iti tam samkhārontena yaṃ tam adhigatam mayā
puṇṇam assānubhāvena lokanāthassa sāsanaṃ |
ogāhetvā visuddhā ca sīlādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino | etc.

Vadattitthavihāravāsīnā muṇivarayatinā bhadantena *Ācariyadhammapālena* katā Petavattusamvaṇṇanā samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavattuvaṇṇanā (ends f. ki')—Sūkarap. (kī)—
 Pūtimukhap. (ku)—Piṭṭhadhītalikap. (kū)—Tirokuḍḍap. (kī')—
 Pañcaputtakhādakap. (kī)—Sattaputtakhādakap. (ke')—
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—
 Nāgap. (khi)—Uraṅgajātakavatthuv. (khu)—Saṃsāramoca-
 kap. (khī)—Sāriputtattherassa mātu p. (khī)—Mattāp. (khai')—
 Nandāp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khām')—
 Dhanapālāp. (ga)—Cūlaseṭṭhip. (gi)—Aṅkurap. (gai')—
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)—
 Ubbarip. (ghu')—Abhijjhamānap. (ghī')—Sānuvāsip. (ghe')—
 Rathakārap. (gho)—Bhusap. (ghau)—Kumārap. (ghaḥ)—
 Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaluddap. (ṇā')—
 Kūṭavinicchayikap. (ṇi')—Dhātuvivāṇap. (ṇi')¹—
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-
 rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (cī)—Gaṇap. (cī')—
 Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap. (cī)—
 Bhogasamharap. (cī')—Setṭhiputtap. (cī')—Setṭhi-
 kūṭasaḥassap. (cī').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasaṅgaha. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttam suttam munindāham (aḥam—munindañ ca B.) sutta-
 saṅgahapāliya
 anekavoraka (°vorikaṃ B.) attham dīpento desakehi ca |
 vanditvā yācito nātham dhammadīpakabhikkhunam
 manam udāharam netvā dīpessam appakam ida |

¹ Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

âdippâyaṃ (adh° B.) manorammaṃ sundharaṃ (sund° B.)
 mana tosayāṃ
 pitivivaḍḍhanaṃ dīpaṃ saccānaṃ dassakaṃ mudu |
 sakkaccaṃ taṃ sunantu ve dhammadīpakatheravā
 ayañ ca me jane tosaṃ desentānaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

Aṭṭhasālinī, *Aṭṭhakathā* on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19):—

paramavisuddhasaddhāviriya-paṭipāṇḍitena silavâcârajjava-
 maddavâdiguṇasamudayasamudhitena sakasamayasaṃmayanta-
 ragahaṇasamatthena paññaveyyattiyyasaṃannâgatena tipiṭa-
 kappariyattippabhede sâṭhakathe satthu sâsane appaṭitañña-
 ñāṇappabhâvena mahâveyyâkaraṇena karaṇasampattijānitasu-
 khaṇiggatamadhurodānavacaninelāvannaṃyuttana yuttamut-
 thavâdi vâdivarena mahâkavinâ mahâtherena pabbhinnaṃ-
 paṭisambhīdāparivâre chālābhiññâdiguṇapaṭimaṇḍitena uttari-
 manussadhamme suppaṭiṭṭhitabuddhīnaṃ theravaṃsappadī-
 pānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālaṅkārabhūtena
 vipūlavisuddhabuddhīnā *Buddhaghosa* ti guruhi gahitaṇāma-
 teyyena mahâtherena *Aṭṭhasālinī* nāma ayaṃ Dhammasaṅga-
 haṭhakathā katā yāvayattakaṃ kâlaṃ visuddhacittassa tādīno
 lokajēṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati
 tāvatattakakâlaṃ ayaṃ Dhammasaṅgahaṭhakathā lokasmim
 lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ
 dassenti tiṭṭhatu. *Aṭṭhasālinī nāma samattā.*

Kusannāmassa nagarassa purattimāpadesake
 sāsana-rūḷhabhūtaṃ adbhaya-jojanamānake |
 Neratiyaya-gāmaṃ pacchimam isanissite
 uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanâgamanasampanne *Maṇiratananâmake*
 alaye puṇanippatte santâsane tibhummake |
 bahuggaṇavâcakena atigambhirabuddhinâ
 âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |
 mahâtherena yuttena âhâpetvâna sabbaso
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese
 version) vâcanañ ca antarâ antarakkhaṇe |
 ekâdikaṃ sattatiñ ca dvisataṃ dvisahassakaṃ (dvisatasa-
 hassakañ ca, the repetition)
 vasasañjhânaṃ (vassasañjhâ nâma, the repetition) vasena
 sampatte jinasâsane |
raḍiko nissayo ayaṃ Aṭhasâlininâmake
 munisâsanañ ca buddhiyâ—caravato ¹
 yathâ anantarâyena nitṭhito nissayo ayaṃ
 hontv ânantarâyenevaṃ sukhiṇo sabbapâṇino | *etc.*

The work begins :

namo *etc.* | kâmvâvacarakusalaṃ — dassetvâ — idâni — rūpâ-
 vacarakusalaṃ — dassetum — katame dhammâ kusalâ tiâdi
 vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pâli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order : jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, ña—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, ḍhâ—ḍhaḥ, ṇa—bhâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—mâḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, lâḥ—la, aû—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gâḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the *Vibhaṅga*, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' ahaṃ navam |
nâtisaṅkhepavittthāraṃ nissayaṃ mativaddhakam
sikkhākāmena yatinā yācito *Candamañcunā* |

After the introduction the commentary begins (f. ko'-kau):
pañca kkhandhā | rūpakkhando | pa | suttantabhājanīyam
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Âyatana and Dhâtuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mâtikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhâtukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhāga—f. ke cetasikaṅga(ha)vibhāga

—f. ko pakinnakasaṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga ("niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasikaṅgahavibhāgo")—f. khî rūpasāṅgahavibhāga—f. khe 2 samuccaya-
saṅgahavibhāga—f. khai paccayaṅgahavibhāga—f. kham
kammaṭṭhānaṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chû-jha. Sakk. 1168.
The *Abhidhammatthasaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by
Aggadhammālaṅkāra.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504.
Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasaṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends :

Sumaṅgalācarirena Abhidhammavibhāvani
tīkā yā racitā tassā sante pi pubbanissaye |
mandapañehi sotūhi na sakk' atto hi jānitu
paramattaññukāmehi bhikkhūhi abhiyācito |
nātisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)
jinasāsanavaḍḍhattaṃ paripunṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar :

namo *etc.*

jītamārāṭikam buddham dhammam mohavidhamsakam
vanditvā uttamam saṅgham *Kaṇḍāyanan* ca vaṇṇitam |
Kaṇḍāyanassa bhedā 'ham sabbayogam yathāraham
sotujanānam atthāya pavakkhāmi samāsato |
kasikammādinā byāpārena dippati yo pitā
iti Kaccassa putto *thu* tassa Kaccāyano mato |
teneva katasattam pi Kaccāyanan ti ñāyati
Kaccāyanass' idam sattam timinā vacanattatho | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavācā collection (*namo etc. suṇātu me bhante saṅgho idam saṅghassa kathinadussam uppannam etc.*).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanā*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipāla*; Pāli text. Begins:

namo *etc.* |

tikkhattum pattalaṅko yo paṭiṭhapesi sāsanaṃ
vanditvā lokanātham tam dhammam saṅghan ca pūjitaṃ |
āgatāgamasatthena cando va sarad' ampare
pākaṭen' idha dīpamhi Mahāvijayabāhunā |
ukkuṭikam nisīditvā sāsanaṭṭhābhikaṅkhiṇā
yācito 'ham karissāmi Saṅkhepapadavaṇṇanam |
porāṇehi katā 'nekā santi yā pana vaṇṇanā
etā velādigabbhesu ajotacandavūpamā |
tasmā khajjatanupamam karissam kiñci vaṇṇanam
tam sādhave nisāmetha sāsanaṭṭha subuddhiyā ti |

tattha padavaṇṇanan ti | sambandho padavibhāgo | pada-
cintā padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchēdas.

2. The same work, the Pāli text together with a Burmese Nissaya by *Ariyālaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pāli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with *nai*, the second being a repetition of the first; two leaves are signed *cî*; the signatures *cû* and *jâh* are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrâj 1168=A.D. 1807.

1. fol. ka-cî 2, *Kaccâyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

mahataṃ mahâ tulyâdhikaraṇe pade ||

tesaṃ mahantasaddânaṃ mahâ âdesâ (*corr.* âdeso) hoti tulyâdhikaraṇe pade. mahanto ca so puriso câ ti mahâriso (*sic*). mahantî ca sâ devi câ ti mahâdevi. mahantañ ca taṃ balañ câ ti mahâphalaṃ. mahanto ca so nâgo câ ti mahânâgo. manto (*sic*) ca so yaso câ ti mahâyaso. mahantañ ca taṃ padupavanañ (*sic*) câ ti mahâpadumavanaṃ. mahantî ca sâ nadî câ ti mahânadî. mahanto ca so maṇi câ ti mahâmaṇi. mahanto ca so gahapatiko câ ti mahâgahatiko. mahantañ ca ta dhanañ câ ti mahâdhanam. mahanto ca so puṇo câ ti mahâpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahâ âdeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ câ ti mahabbalaṃ. mahantañ ca taṃ phalañ câ ti mahappalaṃ. mahantañ ca taṃ dhanañ câ ti mahaddhanam. mahatañ ca taṃ bhayañ câ ti mahabbhayaṃ ||

itthiyaṃ bhâsitapumittha pumâ va ce ||

itthiyaṃ tulyâdhikaraṇe pade ca bhâsitapumitthi pumâ va datṭhabbâ. dighâ jaṅghâ yassa so 'yan ti dighajaṅgho. kal-yâṇâ bhariyâ yassa so 'yan ti kalyâṇabhariyo. bahutâ puṇâ (*corr.* pañâ) yassa so 'yan ti bahupaṇo. bhâsitapumeti kim

attham. brahmanabandhu ca sâ bhariyâ cati (*corr.* ceti)
brahmanabandhubharyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas say*; the Pâli text begins: parassamaññapayoge—lingatthe paṭhamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kâraṅkappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Sirimâlâcâ, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kâraṅkappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kâraṅk., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nâmakappa :

âdo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhâritam rūpaṃ imaṃ sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa :

vanditvâ varapañño yo bodhesi janataṃ bahum
taṃ racissaṃ samâsena samâsaṃ sattharûpakam |

Ślokas at the end of the Uṇâdikappa :

âdimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisâsanamhi âlokabhûtatthâ (var. read. °attâ) cihanam
tathâ |

yo thero jinacakkamhi dhâreti sâsanam sadâ
tena uddhâritam sâdhum rūpaṃ uṇâdino param |
may' uddhâritarûpaṃ pi sikkhantu sajjanâ sadâ
mettâcittena samyuttâ maṃ pi maññantu sabbadâ |

The Pâli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasaññato || attho—akkharasaññato—hoti— | *sut* ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathâ — vâ —
atthassa—dunnayathâ—hi yasmâ—hoti—tasmâ—vâ—tasmâ
—vacanânam—sabbo—attho—vâ—sabbavacanânam—attho
—akkharehi—saññâyate—tasmâ—suttantesu suttantânam
—bahupakâraṃ—akkharakosallaṃ—paṭhamam—sampâde-
tabbam—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see *Burm. Catal.*, Nos. 3443, 3444. *Dakkhiṇâvan nissya* of *Kaccâyana's* grammar.

Introduction to the Sandhikappa :

dhammissaram namassitvâ buddham kilesachinditaṃ
dhammam ariyasaṅghaṃ ca niraṅgaṇam gaṇuttamaṃ |
Kaccâyanaṃ mahâtheram tathâgatena vaṇṇitaṃ
mahâpaññaṃ namitvâna sâvakesu ca pâkaṭam
dhajûpamaṃ guṇâdhâraṃ mahitalesu pâkaṭam |

paṭhamāriyālaṅkāraṃ piṭakannaṇapāraguṃ
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |
 itare guravo cāpi pāragū piṭakattaye
 namāmi sirasā dhīre visi(t)ṭṭhesu ca pākāṭe |
 evaṃ nipaccakāraṣsa antarāye asesato
 ānubhāvena sosetvā yathā atthaṃ samijjatu (*sic*) |
 pubbācariyasīhehi racitā santi nissayā
 yudhasotujanā yattha linaṇrūpan ti vuccare
 tattha rūpaṃ vimamsitvā nyāsāḍianurūpato |
 sotujanānam atthāya uddharitvā va sādhuḥkaṃ
 nissayaṃ sandhikappaṣsa yudhasotubudhāvahaṃ |
 pubbācariyasīhānaṃ ahaṃ nissayasādhukaṃ
 paṭhamāriyālaṅkāramahātheraṣsa nissayaṃ
 sādhuḥkañ cupanissāya catuttho 'riyālaṅkāro
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-
 laṃ ?) |

Ślokaṣ at the end of the work :

Setibhissaraṇājaṣṣa natthena (nattena !) dhammaṇājinā
 kārite sovaṇṇāvāse *Dakkhiṇāvan* ti nāmake |
 catutthāriyālaṅkāratherena kāritaṃ imaṃ
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-
 taṃ |
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsanaṃ (*sic*)
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuḥkaṃ
 dhārentu jinacakkaṃ va piṭakannaṇapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbavacanānaṃ—attho—akkharehi—saññate—
 yasmā—akkharakosaḷlaṃ—suttantesu—bahupakāraṃ—. A
 Burmese exposition with numerous Pāli quotations follows.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning

with the Samâsakappa. The introduction of this Kappa begins: *evaṃ nânāyavicitraṃ Madhuratthavinissayakattukammâdi-atthavivoccapakâsakam kâarakakappam dassetvâ idâni tadanantaram ligatthalapanagajjitam (sic) sattavidham vâccapakâsakam samâsakappam dassetum nâmanam samâso yuttattho tiâdi ârajjam (âradham!) etc.*

First Sutta: *nâmanam samâso yuttattho | sut — — tesam nâmanam—yo yuttattho yo padatthasamuddâyo (sic) so padatthasamuddayo samâsasā(ñ)o hoti—yâni pañcapakârâni nâmanisanti âcariyena payujjamânam padattâ tesam nâmanam yo yuttatto padasamuddâyo — so padasamuddâyo samâsasā(ñ)o hoti—katinnassa—dussa—katinnadussam nâma, etc.*

64.

139 leaves, 9-7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccâyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: *vibhat(t)yantapadavibhâgavasena ekûnavîsatipadâ ayam gâthâ-*; then follows an explanation of the single words of this sentence: *vibhajjatîti vibhatti, etc.*; then the conclusion of the imperfect period: *paññitehi veditabbo (sic)*, and an explanation of *paññitehi* and *veditabbâ*.

Beginning of the single books: *Sandhikappa* f. *kli'*, *Nâmak.* f. *khí'*, *Kâarakakappa* is missing, *Samâsak.* f. *ghau'*, *Taddhitak.* f. *nah*, *Âkhyâtak.* f. *ce'*, *Kibbidhânak.* f. *jâ'*, *Uṇâdikappa* is missing.

65.

28 leaves, signed with the Burmese letters ka—gî; 9 lines; Burmese writing.

The *Kaccâyana* *abhedaṭṭikâ*. Subscription: *iti acculâracchanandaviriyapañâsamannâgatena Ariyalankâ ti garuhi viditanâmathereṇa bhikkhunâ vicarito (sic) Sâratthavikâsininâmâ'ya(m) gandho Kaccâyana* *abhedaṭṭikâ* *niṭṭhitâ*.

The work begins: *namo etc. |*

jino jayakaraṃ dhammaṃ sañcayanto jayākare
 jītvā paraṃ jīnāpesi so me detu jayañ jino |
 yo munindindasaddhammaṃ sitābhāpu idehinam
 makam piṇeti jantunam so sampinetu me manam | *etc.*

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gû. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccâyana's* *Kârakappa*, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same *Kappa* at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* *Âkhyâtakappa* with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* *Kitakappa* with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhoṇ, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccâyanaṃ pakaraṇe sandhi nāmañ ca kâraṃ
 samāso taddhit(ā)khyâto kittakañ ca unḥādikaṃ |
 sandhimhi ekapaññāsaṃ nāmañhi dve satam bhava
 kârake pañcatâlisam samāse atthavisañ ca |
 dvâsatthi taddhite matam atthârasa satâkhyâte
 kîte satam satam bhava unḥādimañ ca pañ(ñ)āsam |

69.

10 leaves, signed with the Burmese letters ka—kau. 8–7 lines. Burmese writing.

Contains *Kaccâyana's* *Uṇâdikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vâkhoṇ, Sakkarâj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7–10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccâyana*. See Turnour's *Mahâv.* xxvi., d'Alwis Catalogue 179. The work begins:

visuddhasaddhammasahassadîdhitim subuddhasambodhisu-
gandharoditam (*sic*)

tibuddhakhettekadvâkaram jîṇam saddhammasaṅgham si-
rasâbhivandiya |

Kaccâyanaṃ cācariyaṃ namitvâ. nissāya *Kaccâyana*vaṇṇa-
nādim

bâlappabodhattham ujum karissam vyattam sukaṇḍam pa-
darûpasiddhim |

attho akkharasaññâto. yo koci lokiyalokuttarâdibhedo vacana-
ttho so sabbo akkhareheva saññâyate. *akkharâpâdayo ekacattâ-
lîsam.* te ca kho jinavacanânurûpâ akârâdayo niggahîtantâ
ekacattâlîsamattâ vaṇṇâ paccekam akkharâ nâma honti. tam
yathâ. a â i î etc.

For an example of the manner in which the arrangement of *Kaccâyana's* work is modified in the *Rûpasiddhi*, I choose the beginning of the *Samâsakappa*:

nâmanam samâso yuttattho (Kacc. 4, 1). *tesam nâmanam*
payajjamânâpadatthânam (*sic*) *yo yuttattho so samâsasañño*
hoti. *tesam vibhattiyo lopâ ca* (K. 4, 2). *tesam yuttatthânam*
samâsanam taddhitâyâdippaccayânam *ca vibhattiyo lopanîyâ*
honti. *pakati cassa sarantassa* (K. 4, 3). *luttâsu vibhatti* (*sic*)

sarantassa assa yuttatthabbutassa tividhassa liṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so napuṃsakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napuṃsakaliṅgo va datṭhabbo ti napuṃsakaliṅgattam. aṃ vibhattīnam akārantayihāro (sic)* (K. 4, 26). *etc.*

The work is divided into the following chapters: Sandhikaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khî), Âkhyâtakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kârakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kâraka among the chapters of the Rûpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bâlâvatâra*.

For the second and third part of this MS., containing the Abhidhânappadîpikâ and a Pâli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bâlâvatâra*, incomplete; the Kâraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—câ. 9 lines. Sinhalese writing.

Bâlâvatâra sanné, the Pâli text with Sinhalese translation and commentary.

Begins: namo, *etc.*

buddhan tidhābhivanditvā buddhambujavilocanam
Bālāvatāraṃ bhāsissam bālānam buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi
kriyākarakapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallāyana*.

Begins :

siddham iddhaguṇam sādhu namassitvā tathāgatam
saddhammasaṅgham bhāsissam Māgadham *Saddalakkha-*
ṇam |
aādayo ti tālisa vaṇṇā | dasādo sarā | dve dve savanṇā |

The chapters are : saññādikaṇḍo paṭhamo (ends f. kâ'), syādik. dutiyo (kî'), samāsak. tatiyo (kṛi'), ṇādik. catuttho (kû), khādik. pañcamo (kṛi'), tyādik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samāsak., ṇādik. and khādik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on Moggallāyana's system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvaṇṇa-
nam e o luttā | yvāsare | eonam | gossāvamb (*sic*) (see Pāṇini
6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhī (the same leaf has got the two numbers nṛi nṛī, the following nṛi and nṛī), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

cāgavikkamasaddhānusampannagūṇasālinō
Parakkamanarindassa Sīhāṇindassa dhīmato |
 atrajenā 'nujānatena (should be 'nujātena?) bhūpālaku-
 laketunā

disantapatthataḍāravikkamena yasassinā |
*Bhuvane*kabhujavhena mahārājena dhīmataḥ
 catupaccayadānena santataṃ samupaṭṭhito |

*Dhūmadon*ṭṭi vikhyātāvāse nivasato sato
*Suman*galamahāttherasāmino sucivuttino |
 vaṃse visuddhe sañjāto pantasenāsane rato
 pariyattimahāsindhuniyyāmakadhurandharo |
 appicchādiguṇūpeto jinasāsanamāmako

*Vanaratan*amahātthero *Medhar*ikarasamavhayo |
 pāṭavattāya bhikkhūnaṃ vinaye suvisārado

Payo(ga)siddhiṃ suddhima (?) sadāsampaññagocaraṃ
 (saddhāsampannag°!) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :
 i. p. nāmak. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nḷi—nḷi :
 i. p. samāsak. catuttho—f. clī : i. p. ṇādik. pañcamo—f. jā :
 i. p. tyādik. chaṭṭho—f. jhī' : iti p. khādik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate* | lokaaggapuggalo paññāindriyaṃ
 tīṇi imāni no hi etaṃ bhikkhuni (should be : bhikkhunīvādo)
 mātuupaṭṭhānaṃ sametu āyasmā abhibhūyatanāṃ dhanam
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na
 dissanti itī dha | sarasaṃnāyaṃ || *saro lopo sare* || sare saro
 lopaniyo hoti | saro ti kārīyiniddeso lopo ti kārīyaniddeso (s. t.
 kārīyan. l. t. kiriyān. ?) | lopo adassanaṃ anuccāraṇaṃ | saro
 ti jāttekavacanavasena vuttaṃ | sare ti opasilesikādhārasat-
 tamī tato vaṇṇakālavayavadhāne kārīyan na hoti | tvam asi
 katamā cānanda aniccasaṃnā ti | evaṃ sabbasandhisu | vidhīti
 vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate
 paribhāsā dubbalavidhino patitṭhābhāvato | sattaminiddese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
(sic) paññindriyaṃ tīṇimāni no hetama bhikkhunovādo mātu-
 patṭhānaṃ sametāyasmā abhibhāyatanaṃ dhanam matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīnidditṭhassa paratāvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idāni samñā itī. chāyā iva.
 itī api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse
 iva. te api. vande ahaṃ. so ahaṃ. cattāro ime. vasalo itī.
 Moggallāno āsi. bījako kathā eva. kāpoto evā tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopañño hoti || yassa dāni saññāti chāyāva
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-
 dehaṃ sohaṃ cattārome vasaloti Moggallānosi bījako kathāva
 kāpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavīsati sassetesu gatovādo ditṭhāsavo ditṭhogho
 cakkhāyatanaṃ naṃkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavanti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kāro sabbasandhisu tena nātippasaṅgo | assa idaṃ vātāritama
 na upeti vāmaūru ati iva aññe viudakama itidha | idaṃ pacchi-
 modāharaṇama ca yaṃ (?) avanne lutte e o honti (hontīti ?)
 gāhassa nisedhanatthama | pubbasaralope | saro veti ca vat-
 tate || *yuvanṇānam e o luttā* || luttā sarā paresama ivanṇu vaṇ-
 ṇānam e o honti vā yathākkamaṃ | yathāsamaṅkhyānudeso
 samānānam | vaṇṇaparena savanṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savanṇo pi gayhati sayañ ca rūpan
 ti iṇnam pi e o | sabbattha rassajātīniddese dīghassāpi ga-
 haṇattha(m) idham *(sic)* āraddham | tassedama vāteritama no-
 peti vāmoru aṭevaññe vodakama | vā tv eva tassidaṃ | katham
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te
 ti pubbarūpañ ca yuvanṇānam e o ti ussa o ca | lutteti
 kiṃ dasa ime dhammā yathā idaṃ kusalassa upasampadā |
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-
 pavidhi niyaṇā *(sic)* | tena upeto aveccāni *(sic)* evamādisu
 vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisan-
 dhāravutti assa sabbavitti anubhūyate viañjanaṃ viākato dāsi
 ahaṃ ahu vā pure anu addhamāsaṃ anueti suāgataṃ suākāro

duākāro cakkhuāpātāṃ bahuābādho pātu akāsi na tu eva bhū-
 āpanalānilaṃ itīdha | yuvannānaṃ veti ca vattate | *yavā sare* ||
 sare pare ivannuvannānaṃ yakāravakārā honti vā yathākka-
 maṃ | paṭisanthāravutyassa sabbavutyanubhūyate byañjanaṃ
 byākato | byañjane dīgharassā ti dīghe | dāsyaṃ ahu vā
 purā anvaddhamāsaṃ anveti svāgataṃ svākāro cakkhvā-
 pātāṃ bahvābādho patvākāsi na tveva bhvāpanalānilaṃ | vā
 tveva viākato sāgataṃ | adhigato kho me ayaṃ dhammo
 putto te ahaṃ te assa pahīnā pabbate ahaṃ ye assa te ajja
 yāvatako assa kāyo tāvatako assa byāmo ko attho atha kho
 assa ahaṃ kho ajja so ayaṃ so ajja yo eva yato adhikaraṇaṃ
 so ahaṃ itīdha | *yavā sare* veti ca vattate | *eonam* || eonaṃ
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane
 dīgharassā ti dīghe | adhigato kho myāyaṃ dhammo putto
 tyāhaṃ tyāssa pahīnā pabbatyāhaṃ yyāvāssa (*sic*) tyajja
 yāvatakvassa kāyo tāvatakvassa byāmo kvattho atha khvāssa
 ahaṃ khvajja svāyaṃ svajja yveva yanvādhikaraṇaṃ svā-
 haṃ | vā tv eva tyajja sohaṃ | kvacī tv eva dhanam matthi
 puttā matthi te tāgatā asantettha cattārome | goelakaṃ goas-
 saṃ goajinaṃ itīdha | sare ti vattate || *gossāvaṇ* || sare pare
 gossa avaṇ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā
 ti (this rule is given by Moggallāyana in the first kaṇḍa,
 comp. Pāṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamāne |
 nānubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | nākārānu-
 bandho yassa so nekavaṇṇo pi antassa hotīti okārasseva hoti |
 saṅketo navayavonubandho ti (Moggall. I.) vacanā nākāras-
 sāppayogo | uvannānantarappadhamsino (?) hi anubandho |
 payojanaṃ nānubandho ti saṅketo | gavelakaṃ gavāssaṃ
 gavājinaṃ | iti eva iti evā tīdha || *vitisseve vā* || evasadde pare
 itissa vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
 Pāṇini 1, 1, 49) || chaṭṭhīniddiṭṭhassa yaṃ kāriyaṃ tadan-
 tassa viññeyyaṃ ti ikārassādeso | ādesiṭṭhāne ādissatīti ādeso |
 itv eva | aññatra yādese | tavaggavaraṇānaṃ ye cavaggaba-
 yaṇā ti (Mogg. I; the dental consonants, v, r, ṇ, change
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
 (Mogg. I; y after consonants of the 5 vaggas or after l or s
 is changed into the preceding consonant) yassa ca cakāro |
 icceva | eveti kiṃ iccāha | tiaṅgulaṃ tiaṅgikaṃ bhūādayo

migî bhantâ udikkhatityâdi sandhaya vuccante || mayadâ sare
 ti (comp. Kaccâyana, 1, 4, 5) vattate || vanataragâ câgâmâ ||
 ete mayadâ câgâmâ honti vâ sare kvaci | âgaminô aniyame
 pi || saro yevâgamî hoti vanâdinan tu nâpakâ aññathâ hi
 padâdinam yukvidhânam anattakam || etthâgamâ aniyatâ-
 gamînam eva bhavanti ce yakârâgameneva nipajjan ti siddhe
 padâdinam kvacîti (Mogg. fol. kṛi) byañjanassa yuk âgamo
 nirattbako ti adhippâyo | tivaṅgulaṃ tivaṅgikaṃ bhvâdayo
 migî bhantâ vudikkhati pavuccati pâguññavujutâ ito nâyati
 cinitvâ yasmâtiha tasmâtiha ajjatagge niranteram nirâlayo
 nirindhano nirîhakam niruttaro nirojam dūratikkamo durâ-
 gatam duruttaram pâtur ahosi punar âgaccheyya punar uttam
 punar eva punar eti dhir atthu pâtarâso caturāṅgikaṃ catur-
 ârakkhâ caturiddhipâdapaṭilâbho caturoghanittharaṇattham
 bhatur atthe vuttir esâ paṭhavidhâtur eva sâ nakkhattarâjâr
 iva târakânam vijjur ivabbhakûṭe âragger iva sâsapo usa-
 bhor iva sabbhir eva samâsetha puthag eva | rasse pag eva
 lahum essati gurum essati idham âhu kena te idham ijjhati
 bhadro kasâmîva âkâsemahipûjaye ekam ekassa yenam idhe-
 kacce bhâti yeva hoti yeva yathâ yidam yathâ yeva mâ yidam
 na yidam na yidam cha yimâni na va yime dhammâ bodhiyâ
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pâṭiyekkam
 viyañjanâ viyâkâsi pariyaṇam pariyaḍānam pariyaṭṭhānam
 pariyesati pariyoṣānam niyāyogo udaggo udayo udāhaṭam
 udito udīritam udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññāvimuttānam
 sammad eva yāvadattham yāvadicchakam yāvad eva tāvad
 eva punad eva yadattham yadantarâ tadantaram tadanāvivi-
 mutti etadattham atthadattham tadattham tadatthapasuto siyâ
 aññadatthu manasâd aññāvimuttānam bahud eva rattim | vâ
 tv eva attaattham vâdhiṭṭhitam pâtu ahosi | vavattitavibhâ-
 sattâ vâdhikârassa byañjanato pi | bhikkhunīnam vuṭṭhâ-
 peyya ciraṃ nâyati tam yeva | chaabhiññâ cha aham chaasîti
 cha amsâ cha âyatanam itidha | vâ sare âgamo ti ca vattate ||
châ lo || chasaddâparassa sarassa lakâro âgamo hoti vâ | châti
 anukaraṇattâ ekavacanam | chaḷabhiññâ chaḷ aham chaḷasîti
 chaḷ amsâ chaḷ âyatanam | vâ tv eva | chaabhiññâ || lopo
 adassanīm ṭhānīm yam âmadḍiya dissati âdeso nâma so yātu

asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na
 dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññā
 iva kaññeva kaññā va | Sāriputta idhekacco ehi Sīvaka uttthehi
 āyasmā Ānando gāthā abhāsi devā ābhassarā yathā tevijjā
 idhippattā ca bhagavā uttthāyāsanā bhagavā etad avoca
 abhivādetvā ekamantaṃ atthāsi gantvā olokeno bhūtavādī
 atthavādī yaṃ itthiṃ arahāṃ assa sāmavati āha pāpakārī
 ubhayattha tappati naḍi ottharati ye te bhikkhu appicchā
 āmantesi bhikkhū ujjhāyimsu bhikkhū evaṃ āhaṃsu imas-
 simi gāme ārakkhakā sabbe ime katame ekādasa gambhīre
 odakantiko appamādo amatapadaṃ saṅgho āgacchatu ko imaṃ
 paṭhavim vijessati āloko udapādi eko ekāya cattāro oghā are
 aham pi sace imassa kāyassa no abhikkamo aho acchariyo
 attho anto ca atha kho āyasmā atho oṭṭhavacittakā tato
 āmantaya satthā ti evamādayo idha kālavyavadhānena sij-
 jhanti | kvacīti kiṃ āgatattha āgatamhā katamassacāro appas-
 sutāyaṃ puriso camarīva sabbeva sveva eseva nayo parisud-
 dhetthāyasmanto nettha kutettha labbhā sakhesabbrāhmaṇā
 tathūpamaṃ yathā vā jivhāyatanam avijjogho itthindriyaṃ
 abhibhāyatanam bhayatupatthānaṃ saddhīdha vittaṃ puri-
 sassa settham || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gi; 9–8
 lines; Sinhalese writing.

Padasādhanā, grammatical work of *Piyadassi*, belonging to
 the school of Moggalāyana. The work begins:

buddhambujam namassitvā saddhammamadhubhājanam
 guṇāmodapadaṃ saṅghamadhubbatanisevitaṃ |
*Moggalāyanā*ncariyavaram ca yena dhīmatā
 kataṃ lahum asandiṭṭham anūnaṃ *Saddalakkhaṇam* |
 ārabhissam samāsenā bālattham *Padasādhanam*
Moggalāyanasaddattharatanākarapaddhatim |
 saññāpariggaheneva lakkhaṇesu sarādayo
 ñāyanti tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthāya mayā laddham (mayā 'raddham?) katvā (ka-
tvāna?) Padasāadhanam
puññena tena loko 'yaṃ sādhetu padam accutam |
saddhāsayena parisuddhaguṇoditena sarena sārāyati-
saṅghanisevitena
ramme 'nurāddhanagare vasatambujena vidvālinam nija-
visuddhakulaṇḍajena |
mānentena tathāgatam patipadāyogehi saddhāluyā
niccābaddhataponalehi nikhilappāpārisantāpitā
saddhammavhayasīhatelaṭṭhiyā cāmīkaratthālinā
nānāvādikudīṭṭhibhedapaṭunā vāṇīvadhūsāminā |
sattānam karuṇāvataṭṭhaṇṇatā pāramparan dhīmatā
therenā 'tumaṇḍapañjaragato yo saddasatthādisu
Moggallāyanavissuten 'iha suvacchāpo vinīto yathā
so 'kāsi *Ppiyadassi* nāma yati 'dam byattam sukhappattiyā |
vutto ca vuttam upabhoginiyā sakāya pīnappayodharava-
nāpagasevikāya
rambhāvihāravadhuyā tilakātulena santena Kappinasa-
mavhayamātulena |
Devirājavihāramhi ramme nivasatā satā
padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates : saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. kī')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athāsaṅkhyam uccate (tam duvidham pādi-cāḍibhedena) (f. khā)—vuttāni syādyantāni, athekattam uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'—kī') :

sandhi vuccate | purisaūttamo paññāindriyaṃ satiārakkho
bhogīndo cakkhuāyatanam abhibhūāyatanam dhanam me
atthi kuto etthā tidha | *saro lopo sare* | sare saro lopaniyo
hoti | sare topasilesikādhārasattamī tato vaṇṇakālvavadhāne

kâriyam na hoti | tvam asi katamâ cānanda aniccasaññā ti |
 aññatthā pi samhitāyam (this seems to be corrected into sam-
 hatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyam pubbassa | sattamīniddese pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññindriyam satārakkho bho-
 gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-
 tettha | pubbassa kâriyavidhānā sattamīnidditṭhassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so aham
 cattāro ime yato udakam pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | soham cattārome yatodakam pātova | kvacīti kim pañ-
 ñindriyam | assādhikāro sabbasandhisu | tassa idam tassa
 idam vātāritam sītavātāritam sītāudakam sītāudakam vāma-
 ūru vāmāuru itīdha | pubbasaralopo | saro veti ca vattate |
yuvanṇānam e o luttā | luttā sarā paresam ivanṇuvanṇānam
 e o honti vā yathākkamam | vanṇaparena savanṇo pi | vaṇ-
 ṇasaddo paro yasmā tena savanṇo pi gayhati sayaceti (sic)
 iūnam pi e o | tassedam tassīdam vāteritam vātīritam sītoda-
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru
 vāmūrū | lutteti kim | dasa ime | atīta(ati!)ppasaṅgabādhā-
 kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca
 na hoti | viakāsi viakāsi suāgatam suāgatam tīdha | yuvanṇā-
 nam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam
 yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsi | svāgatam sāgatam | kvaci tv eva yānīdha | te ajja
 te ajja so ayam so ayam itīdha | yavāsare veti ca vattate |
eonam | eonam yakāravakārā honti vā sare pare yathākka-
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyam
 soyam | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa
 ca | ṭanubandhānekavanṇā sabbassā ti sabbassa ppasaṅge |
 antasseti vattamāne | nānubandho | nākāronubandho yassa
 so nekavanṇo pi antassa hotīti nākārasseva (read, okārasseva)
 hoti | samketo navayavonubandho ti vacanā nākārassāppa-
 yogo | payojanam nānubandho ti samketo | gavelakam | iti
 eva iti evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti

vā | sa ca | chatṭhiyantassa | chatṭhiniddiṭṭhassa yaṃ kâriyaṃ
 tadantassa viññeyyaṃ ti ikârassâdeso | ṭhânînamaddîya dissati
 (P) uccârîyatîti âdeso | itv eva | aññatra yâdese | tavaggava-
 ranânaṃ ye va (ca!) vaggabayaññâ ti tassa co vaggalasehi
 te ti yassa ca cakâro | icceva | duvaṅgikaṃ ciitvâ ajjaagge pâtu
 ahesuṃ pâ eva idha ijjati (*sic*) pariantaṃ atthamîtidha (atta-
 attham itidha!) | mayadâ sare ti vattate | vanataragâ câgamâ |
 ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame
 pi | saro evâgamî hoti vanâdînan tu nâpakâ aññathâ ti padâ-
 dînam yukvidhânam anattakam | duvaṅgikaṃ cinitvâ ajja-
 tagge pâtur ahesuṃ | byañjane dîgharassâ ti rasse | pageva
 idham ijjhati pariyaṇṇaṃ attadattham | vâ tv eva atthattam
 (*sic*) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca
 vattate | châlô | chasaddâ parassa sarassa lakâro âgamo ti vâ |
 chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva
 kaññâ ivâ tidha | pubbaparasarânaṃ lope sampatte | saro lopo
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Cālanirutti, Pāli grammar based on Kaccâyana's system.
 The work begins :

namo, etc. |

vatthuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake

niruttimhi pavakkhâmi vacanaṃ me nibodhaya |

sarâ sare lopam | ekavacanaggahanaṇa sabbaggahanana-
 yayojanattham (*sic*) kâtabbam | byañjanasampiṇḍanattham
 sârâsare lopam | sarâ asare lopam |

78.

50 leaves, signed with the Burmese letters tam—nâh;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sâramañjûsâ*, commentary on the *Saddasârattahajâlini*.

Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâram hantvâna, etc.) :

nânâgandhesu sârattham gahetvâ 'bhimatam nayam
vaṇṇayissam samâsena *Saddasâratthajâlinim*.

vividhanayasamannâgatam vicittâcariyasamayasamohitam
paramavicittagambhîraññaoggalhasamattham pakaraṇam
idam ârabhanto yam âcariyo tâva ratanattayapaṇâmam
karonto âha namassitvânâ tiâdi, etc.

79.

13 leaves, signed with the Burmese letters lâh—vâh ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanîti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, etc. |
ito 'param pavakkhâmi saddhamme buddhasâsite
kosallatthâya sotûnam kappam âkhyâtasavhayam |
tattha kiriyaṃ akkhâti ti âkhyâtam kiriyaṇapadam.

80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146=A.D. 1785.

Ṭikâ on the *Vâcakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.
tilokindamukhampojagamabherâjâbhirâjini
rammatam me manovâṇi navaṅgasetavaṇṇini |
puppâcariyasabhânam nayam nissâya sâdhakam
viracissâmi Vâcakam-upadesakavaṇṇanam |

The *Vâcakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the *ṭikâ*, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the *Vâcakopadesa* (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): *Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañchannâya sasîlâvâpiyâ samipe papputakuṭacetiyavihâraleṇâ-dihi virâjito Turaṅganâmakko eko pappato atthi. tasmim—Turaṅgapappatavâsinam—vasâlaṃkârabhûtena—Mahâvijitâ-vitinâmakena ayam Vâcakamupadesako nâma gandho kato ti yojanâ.*

The commentator then gives his own name, which is identical with that of the author: *iti Cacc keiṇ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârîte kuṭâ-kâravirâjite tibhumikâvâso vâsantena Mahâvijitâvi itinâma-kena mahâtherena katâyam Vâcakopadesakattavaṇṇanâ.*

81.

10 leaves, signed with the Sinhalese letters ka—kî; 9 lines; Sinhalese writing.

Namavarancegilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhânappadîpikâ*.

83 (Turnour).

Another copy of the same work, preceded by the *Bâlâvâtâra* (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—kha; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tû. 7-10 lines. Sinhalese writing.

Abhidhânappadîpikâ-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhânappadîpikâ* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

râjarâjam mahâpuñ(ñ)am dhammadhammam mahâdhu-
nam

saṅghasaṅgham name câram namitvâ câdaram (âdaram
B.) tayam |

yo ratthindaṇḍagindho (°gindo B.) jagindajagumânadho
puñ(ñ)â (puña B.) bhûpâdhipuñ(ñ)o ca cakkârahasulak-
khaṇo |

asambhinno ca vaṃsena putto Goribhasâmino

susuto ca Mahâdhammarâjâdhipatinâminâ |

sampunṇo caturāṅgehi dasarâjavatam caro

hitattayam bahusuto dhâreti buddhapetakam |

so pasanto (passanto B.) bhûpâlo va vajirûpamacakkhunâ

nissayesu purânesu 'bhidhânassa unâdhikam |

cakkamûlam (°malam B.) idam sattham kârethacariye

mama

vadeti mahâmattassa mahâsatvivarâjino |

uyyojito bhûpâlassa sâsanassa jutattino (jutaththino B.)

vâcâya senâpatino (°nâ B.) teneva cittabuddhinâ |

satamandiravârîte râjaseyye vasantoham

kiñci tam apanetvâna (°tvâ B.) likkhissam navanissayam |

Conclusion :

Jambûdîpatale ra(t)tham sabbara(t)thâna (°nam B.) ke-
tajam (ketujam B.)

Tambadîpam Mramma(t)thânam mahâra(t)thehi vâritam |

ratanâpuram yaṃ tattha pāsādūlāram ālayam
 rāja(t)ṭhānam manoramman nadinagavanappullam |
 Mahādhammarājādhīpatīti bhūpati tatta yo
 medhāvi dakkho paṇīto vicitto cittapaṇ(ñ)avā |
 susippo dhatavacano tikkhatejo ripujjayī
 kesaro va atisūro susurūpo vayena vā |
 yena rājāṭhānī seyyathūpakūpavanehi ca
 atije(t)ṭhamandirehi nāgassehi (nāgāssehi B.) ca sobhitā |
 kārīte teneva seyye nānābhavanabhūsite
 Kittijayaṭhapakhyamhi satamandiravārite |
 saddhamma(t)ṭhītikāmena vasatā santavuttinā
 dvikkhattum laddhalañcena mahātherena dhīmatā |
 tassedisannuggahañ cāsādhāraṇam u(y)yojitam
 patvāna racito peso (yeso B.) Abhidhānassa nissayo |
 niṭṭhito so sakkarāje sahasse '(t)ṭhasatādhike
 je(t)ṭhamāse juphapakkhe sattamiyam gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

Dhātupāṭha. Begins : namo *etc.* bhū sattāyam. ku sadde. aṅka lakkhaṇe. saṅka saṅkāyam. See Westergaard's Catal. p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kū ; 9 lines ; Sinhalese writing.

Dhātumañjūsā. Begins : namo *etc.*

niruttinikarāpārapārāvārantagam munim
 vanditvā dhātumañjūsam brūmī pāvacanāñjasam.

Subscription : *Kaccāyanadhātumañjūsā samattā.*

88.

22 leaves, signed with the Sinhalese letters ka—khū ; 8–9 lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Saṅgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho; 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikâ called *Vacanattajotikâ* on the *Vuttodaya*, by the Thera *Samantapâsâdika*. See Minayeff, in the *Mélanges Asiatiques*, vi. 196. The MS is very incorrect. Begins: namo *etc.* |

natvâ buddhâdiccam pubbam veneyyuppalabodhakam
vaṇṇayissam samasena Vuttodayaṇ padakkhamam |
porāṇehi katâ ṭikâ na sâ sabbatthabodhakam
vacanatthañ ca ekattham adhippâyañ ca bhâsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ṇḷi; 8-10 lines; Sinhalese writing. Third part of No. 71.

List of words, Pâli and Sinhalese, called on the covering plate *Akârâdi*. Begins: namo buddhâyaya | akko sûryyâyi | akko varagâsayi | amko enamberiyayi.

III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,
rūpam patitṭhapetvāna mahāpūjam pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi taṃ ṭhānaṃ samupāgate
teracchā eva netū ti katikañ ceva kārayi.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—dū; the pages are marked with the numbers 196-394; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

anitthite chattakamme sudhākamme ca cetiye
 maraṇantikarogena rājā āsi gilānako |
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dīghavāpito
 thūpe anitthāpehīti abravī |
 bhātuno dubbalattā so tunnavāyehi kāriya
 kaṇcukaṃ suddhavattehi tena chādiya cetiyam |
 cittakārehi kāresi vedikaṃ tattha sādhuḥkaṃ
 pantipunnaghaṭṭānaṃ ca pañcaṅgulakapantikaṃ |
 chattakārehi kāresi chattaṃ veḷumayaṃ tathā
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5
 lākhākumkumakeh' etaṃ cittayitvā sucittikaṃ
 raṃṇo nivedayī thūpe kattabbam niṭṭhitaṃ iti |
 sivikāya nipajjitvā idhāgantvā mahāpati
 padakkhiṇaṃ karitvāna sīvika ceva cetiyam |
 vanditvā dakkhiṇadvāre sayane bhumisanthate
 sayitvā dakkhiṇapassena so Mahāthūpam uttamaṃ |
 sayitvā vāmapassena Lohapāsādam uttamaṃ
 passanto sumano āsi bhikkhusamghapurakkhato |
 gilānapucchanatthāya āgatehi tato tato
 channavuti koṭiyo bhikkhu tasmiṃ āsu samāgame 10
 gaṇasajjhāyaṃ akarum vaggabandhena bhikkhavo
 Theraputtābhayaṃ theram tatthādisvā mahāpati |
 atthavisa mahāyuddham yujjhanto aparājaya
 yo so na paccudāvatto mahāyodho vasī mama |
 maccuyuddhamhi sampatto disvā maṃṇa parājayaṃ
 idāni so man topeti thero Therasutābhayo |
 iti cintiya so thero jānitvā tassa cintitaṃ
 Karindanadiyā sise vasaṃ Pañjalipabbate |
 pañcakhīṇāsayaṣataṃ parivārena iddhiyā
 nabhasāgama rājānaṃ atthāsi parivāriyaṃ |

Readings of No. 92: 1 mārānantikarogena—2 thūpe anitthi-

taṃ kammaṃ niṭṭhāpehīti abhūvī—3 °vatthehi—4 pañcaṅgulikap°—7 mahāpatī. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna. parivāriya.

No. 93: 1 mār°—2 thūpe anitṭhitam kammaṃ niṭṭhāpehīti abruvī—3 °vatthehi—4 paṇṭip°. paṅguṇcalakap°, *corr.*: pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—7 sivikāyaveva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayi. sīse.—15 parivāriyaṃ, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimāṇḍasamīpamamhi jāto brāhmaṇamānavo
vijjāsippakalāvedī tisu vedesu pārāgo |
sammāvimāṇātasamayo sabbavāḍavisārado
vādatthī sabbadīpamhi āhiṇḍanto pavādino |
vihāram ekam āgamma rattim pāt' amjalimatam
parivatteti sampuṇṇapadam suparimaṇḍalam |
tattheke Revato nāma mahāthero vijāniya
mahāpamaṇṇo ayam satto dametum vattatīti so |
ko nu bhadrabharāvena viravanto ti abravī
gadrabhānam rave attham kiṃ jānāsīti āha tam | 5
aham jāne ti vutto so otāresi sakam matam
vuttam vuttam viyākāsi virodham pi ca dassayī |
tena hi tvam sakam vādam otārehi ca codito
pālimahābhiddhammassa attham assa na so 'dhigā |
āha kassetim manto ti buddhamanto ti so 'bravī
dehi me tan ti vuttehi gaṇha pabbajja tam iti |
mantatthī pabbajitvā so uggaṇhi Piṭakattayaṃ
ekāyano ayam maggo iti pacchā tam aggahi |
buddhassa viya gambhīraghosattānam viyākaruṃ
Buddhaghoso ti ghoso hi buddho viya mahitale | 10
tattha Nānodayam nāma katvā pakaraṇa tadā
Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |
Parittatṭhakathaṃ ceva kātum ārabhi buddhimā

tam disvâ Revato thero idam vacanam abravî |
 pâlimattam idhânîtam natthi atthakathâ idha
 tathâcariyavâdâ ca bhinnarûpâ na vijjare |
 Sihalaṇḍakathâ suddhâ Mahindena matîmatâ
 saṅgîttayam âruḷham sammâsambuddhadesitam |
 Sâriputtâdigîtañ ca kathâmaggam samekkhiya
 kathâ Sihalahâsâya Sihalesu pavattati | 15
 tam tattha gantvâ sutvâ tvaṃ Mâgadhânam niruttiyâ
 parivattehi sâ hoti sabbalokahitâvahâ |
 evaṃ vutto pasanno so nikkhamitvâ tato imaṃ
 dîpam âgâ imasseva raṃṇo kâle mahâmati |
 Mahâvihâraṃ sampatto vihâraṃ sabbasâdhûnam
 mahâpadhânam gharaṃ gantvâ saṃghapâlassa santikâ |
 Sihalaṭṭhakatham sutvâ theravâdañ ca sabbaso
 dhammassâmissa eso va adhippâyo ti nicchiyam |
 tattha saṃgha samânetvâ kâtum atthakatham mama
 potthake detha sabbe ti âha vîmaṃsitum satam | 20
 saṃgho gâthâdvayam tassa dâsi sâvatthiyam tava
 ettha dassahi tam disvâ sabbe demâ ti potthake |
 piṭakattayam ettheva saddhim atthakathâya so
 Visuddhimaggam nâmakâ saṅgahetvâ samâsato |
 tato saṃgham samûhetvâ sambuddhamatakovidaṃ
 mahâbodhisamîpamhi so tam vâcetum ârabhi |
 devatâ tassa nepuṃṇam pakâsetum mahâjane
 châdesum potthakam so pi dvattikkhattum pi tam akâ |
 vâcetum tatiye vâre potthake samudâhaṇe
 potthakadvayam aṃṇam pi saṇṭhapesum tahiṃ marû 25
 vâcayimsu tadâ bhikkhû potthakattayam ekato
 ganthato atthato vâpi pubbâparavasena vâ |
 theravâdehi pâḷihi padehi vyañjanehi ca
 aṃṇatattam (*corr.* °thattam) ahû neva potthakesu pi
 tîsu pî |
 atha ugghosayî saṃgho tuṭṭhahaṭṭho visesato
 nissamsayam sa Metteyyo iti vatvâ punappunam |
 saddhim atthakathâyâ 'dâ potthake Piṭakattaye
 Ganthâkare vasanto so vihâre dûrasamkare |
 parivattesi sabbâ pi Sihalaṭṭhakathâ tadâ
 sabbesaṃ muḷabhâsâya Mâgadhâya niruttiyâ | 30

sattânam sabbabhâsânam sâ ahosi hitâvabhâ
 theriyâcariyâ sabbe pâlim viya tam aggahum |
 attakattabbakicesu gatesu pariniṭṭhitim
 vanditum so mahâbodhim Jambudîpam upâgamî |
 bhutvâ vâvisavassâni Mahânâmo mahâmahim
 katvâ puṇṇâni citrâni yathâkammam upâgamî |

sabbe pete dharanîpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalâ sâdhusampannabhogâ evam
 sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ
 vinayatu dhane jîvite câpi dhîmâ ||

Readings of No. 92: 1 °mânavo. tîsu—2 vâdatthi jambudî-
 pamhi—3 parivattesi—5 gadrabhar°. abruvî—6 vutte. osâresi
 —7 tam, *corr.* tvam. pâli°—8 kasseso. brûvî—10 so sobhi—
 11 pakaranam. °niyâ. °sâlinim—12 abrûvî—13 pâlim°—
 14 sîhalatṭh°—15 katâ—17 °matî—18 vihâre sabbasâdhu-
 nam. °padhânagharam—19 nicchiya—20 samghassamânetvâ.
 satim—21 gâthadvayam. sâmattthiyam—26 bhikkhu—27 pâ-
 lîhi. aññatattam—28 pi—30 mûlabh°—31 pâlim—32 atha
 katt°. paripariniṭṭhitam—33 dvâv°. mahâmaham. puṇṇâni—
 34 °nipatayo. sadhane.

No. 93: 1 brâhmanam°. tîsu—2 jambud°. asinḍanto, *corr.*
 ah°.—3 sampunnap°—5 gadr°. jânâtîti, *corr.* °siti—6 jâne,
corr. jânâmi. Afterwards the reading of the first hand has
 been restored. osâresi—6 vuttam, *corr.* vuttam vuttam.
 virodham, *corr.* virodham—7 pâlim°—8 kassetam, *corr.*
 kasseso. brûvî. ganha. pabbajjam tam, *corr.* °jja tam—10
 ghose hi, *corr.* ghoso hi—11 pakaranam °niyâ. °sâlinim—
 12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalatṭh°.
 ârûlham—15 °dîgîtañ ca. katâ sîhalabh°—17 mahâmâtî—
 18 °sâdhunam. °padhânagharam. santikam, *corr.* °kâ.—19
 therâvâdañ ca. nicchiyam, *corr.* °ya—20 samghassamânetvâ.
 satam, *corr.* satim—21 gâthadvayam. sâmattthiyam—22
 °maggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 saṇ-
 ṭhâpesum—26 bhikkhu—27 pâlîhi. aññatattabahu, *corr.*
 °mahû. pi—31 pâlim—32 atha k°. pariniṭṭhitim, *corr.* °tam
 —33 dvâv°. mahâmaham—34 dharanîpathayo, *corr.* °tayo.
 °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai; 7 lines; Sinhalese writing.

Commentary on the Mahāvamsa (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvatā Mahāvamsatthānusārakusalena Dīghasandase-
nāpatinā kārāpita-Mahāparivenavāsina Mahānāmo ti garūhi
gahitanāmadheyyena therena pubbasīhalabhāsītāya Sīha-
atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā
tantinayānurūpena katassa imassa Saddapadānuvamsassa
atthavaṇṇanā mayā tam eva sannissitena āradhā pade-
sissariyadubbutthibhayarogabhayādīvididhaantarāyayuttakāle
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-
kapaccekabuddhādīnaṃ porāṇānaṃ kiccaṃ pubbavamsattha-
ppakāsanato ayaṃ Vamsatthappakāsinī nāmā ti dhāretabbā
| |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānaṃ uppādo sukhā saddhammadesanā

sukhā saṅghassa sāmaggī samaggānaṃ tapo sukho |

siddhir astu | subham astu |

Sambuddhapaṇiḍḍhānā dvisahassasatattike

vasse asītisampatte māsamhi sāvane paṇa |

kālapakkhe tu tatiye divase potthakaṃ ayaṃ

katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the Mahāvamsa himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the ācariya; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa
katābhimānena vihatantarāyo Mahāvamsaṃ pavakkhāmīti
paṭiññāṃ katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa*
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisamkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiṃ ca dassento dutiyagāthām āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the Tīkā gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti daṭṭhabbā | tesam Abhayagirivāsino Lamkāḍīpamhi sāsanaṃ patitṭhānā sattarasavassamattādhikesu dvisu vassasatesu atikkantesu Vattagāmanirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārapite tattha vasimsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tisuvassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dukkhiṇavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṅgaṃ gahetvā atthantarapāṭhantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārite vepullam gantvā tattha vasimsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍīpamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tisuvassasatesu atikkantesu Bhāgineyyadāṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Daṭhāvedhanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukamsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabbhayadassāvītā vihatadhammasuttikā ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikavādato Khandhakapari-
vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ
abhūtatthaparidīpakavacanaṇ ca aññavāđantarapaṭisaṃyut-
tavacanaṇ ca attānaṃ pāṭhabbyākhyānantarāgataṃ katvā
likhitvā ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text ; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursuses given in English by Turnour.

f. ghrī'—ghrī (Turnour, p. xxxvii) : ayaṃ pana Susunāgo
nāma amacco kassa putto kena posito ti | Vesāliyaṃ hi añña-
tarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagaraso-
bhiniyā kucchisaṃ gahitapaṭisaṇḍhiko aññatarena amacca-
puttena posito ti *Uttaravihāravāsinaṃ atthakathāyaṃ vuttaṃ*
evaṃ sati pi mayaṃ samayavirodhabhāvattā tass' uppattisaṃ-
khepaṃ attānaṃ dassayissāma | kathaṃ | ekasmiṃ hē samaye
kira Licchavirājaṇo sannipatitvā na ambhakaṃ nagaraṃ
ṭhānappattāya nagarasobhnikāya virahitaṃ sobhatīti (comp.
Mahāvagga, viii. 1, 2) evaṃ maññitvā aññatarasamānajaṭi-
kaṃ mātugāmaṃ tasmaṃ ṭhānantare ṭhapesuṃ | tesam añña-
taro rājā taṃ gahetvā attano gehaṃ ānetvā sattāhaṃ attano
gehe yeva vasāpetvā tasmaṃ gahitaḡabbho vissajjesi | sā
attano gehaṃ gantvā paripuṇṇaḡabbho vijāyanti maṃsapesiṃ
vijāyitvā kin ti pucchitvā maṃsapesīti vutte domanassappattā
lajjabhayaṃ pi upaddutāya ukkhaliyā pakkhipitvā aññena
pidahanena supihitaṃ katvā dhātiyā datvā paccūsakāle yeva
saṃkhāratṭhāne ṭhapāpesi | tasmaṃ tāya ṭhapitamatte yeva
taṃ nagarapaṭiggaṇhiko eko nāgarājā disvā attano bhogehi
parikkhipitvā upari mahantaṃ phaṇaṃ katvā dissamāna-
rūpeneva ṭhatvā attānaṃ disvā sannipatitesu mahājanesu
sū sū ti saddhaṃ katvā antaradhāyi | atha kho taṃ ṭhānaṃ
upagatajaṇo taṃ disvā vivaritvā pariṇatamaṃsapesijaṃ saṃ-
pannalakkhaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvā
assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmaṃ
sañjātapemo taṃ gharaṃ netvā paṭijagganto nāmagahana-
divase amunā sū sū ti katasaddena nāgarañño rakkhitaṭṭā

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posi-
yamāno anukkamena viññubhāvaṃ patvā ācārasampannataro
nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa
Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā
Susunāgo nāma rājā ti pākataḥ ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā
tū (p. 21, 7 Turn.) tiādim āha | Kālāsokassa atraja-
puttā dasa bhātukā ahesun ti attho | tesam pana nāmam
Atṭhakathāya vuttam | nava Nandā tato āsun ti tato dasa
bhātunam antarā samānam eva nāmakā Nandanāma nava
rājāno ahesun ti attho | tesam hi jetṭho pana aññatakulassa
putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-
kamañ ca *Uttaravihāratṭhakathāyaṃ* vuttam | mayam pi sam-
khepena tesam uppattimattam samayāvirodhamattā kathey-
yāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccanti-
vāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham
vilumpamāno vicarati | tassa manussā pane gāmaghātakam-
maṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍaṃ tasmim
gāme manussehi gāhāpetvā Malayam netvā bhaṇḍaṃ gahetvā
manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā
ekaṃ nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisaṃ
gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi
niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā
tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādi-
kammaṃ karoma iminā va nīhārena gāmaghātakādīni katvā
dhanam ca dhaññaṃ ca uppādetvā macchamaṃsasurāpānādīni
paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte
sādhu vata ayam eva tesam jīvitavutti aham pi teh'eva saddhim
eva eva jīvitam kappeyyāmīti cintetvā puna āha aham pi
tumbhākaṃ santike vasitvā tumbhākaṃ sahāyo bhavissāmīti
tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā
attānaṃ santike vasāpesum | ath' ekadivasam te corā gāmaghā-
tākammaṃ karontā ekaṃ āvudbhatthasurapurisehi sampan-
naṃ paccantagāmaṃ pavisimsu | tesu pavitṭhamattesu gāma-
vāsino utṭhāya te majjhe katvā gāmanim gahetvā asinā
paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā
palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-
bhāvaṃ jānitvā tasmim vinnatṭhe ambhākaṃ parihānibhāvo

paññāyissati tam hi vinā amhehi ito paṭṭhāya gāmaghātādi-
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā
evam no nānābhāvo vinābhāvo paññāyissatīti rodamanā nisī-
dimsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti
pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-
manāya purecārikasūrapurisassa abhāvakaraṇena rodamhā ti
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum
sakkoti na añño aham eva tam kammaṃ kātum sakkhissāmīti
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena
assāsajātā sādhu ti tam purisaṃ tasmi gāmanitṭhāne ṭhape-
sum | so tato paṭṭhāya aham Nando nāmā ti attano nāmaṃ
sāvetvā tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamāno
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi
pi laddhapakkho hutvā vicaranto | ath' ekadivasaṃ sapurisaṃ
sannipātāpetvā aham bho na idaṃ kammaṃ surapurisehi
kātabbaṃ amhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva
idaṃ kammaṃ anucchavikaṃ tasmā kim iminā rajjaṃ gan-
hissāmā ti | te sādhu ti sampatīcchimsu | so tasmiṃ sampa-
tīcchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā
rajjaṃ vā detu yuddhaṃ vā ti | te tam sutvā sabbe samā-
gamma tadanurūpāya mantanāya mantevā samānacchandā
tena saha mittasatthavaṃ akāmsu | iminā va nayena so
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ
anusāsamāno na cirasseva kalam akāsi | tato tassa bhātara
paṭipāṭiyā rajjaṃ anussāsimsu | te pana sabbe dvāvisati vassāni
rajjaṃ karimsū ti | tena vuttaṃ nava Nandā tato āsum | pe |
rajjaṃ samanussāsiyun ti | pe | tattha kamenevāti vuddha-
paṭipāṭiyā eva | tesam pana kanitṭho navamo sayam dhanani-
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-
bhiseko va macchariyābhībhūto dhananidahanakammam eva
me kātum vaṭṭatīti cintevā tato tato asītikotippamānaṃ dha-
nasañcayam katvā sayam eva tam gāhapetvā Gaṃgātīraṃ
gantvā sākāvaraṇena Mahāgaṅgaṃ pidahāpetvā mātikañ
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-
Gaṅgāya pāsānatale mahantaṃ āvāṭaṃ kārāpetvā tattha dha-
naṃ nidahitvā tatopari pāsāne santharāpetvā tatopari udaka-
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāne attharā-

petvâ puna sodakam vissajjâpetvâ tam pakatipâsânatalam
 viya jâte udakam vissajjâpesi | puna attano ânâpavattana-
 tthâne cammajaturukkhapâsânapavattâpanakâraṇādīhi dha-
 nasañcayam kârâpetvâ tattheva akâsi | evam katipayavârehi
 akâsīti vuttam hoti | tena avocumha tesam pana kaniṭṭho
 navamo sayam dhananidahanavittikattâya Dhananando nâma
 ahoṣi ti | Moriyânan ti attânam nagaram siriya eva sañjâtam
 Moriyâ ti laddhavo(hâ)rânam khattiyânan ti attho | tehi
 pana dharamâne yeva bhagavati Viḍuḍḍhabhena upaddutâ
 te pi Sâkiyâ Himavantam pavisitvâ aññataram salilâya sam-
 pannam ussannapipphalipavanâdīhi pâdapavanehi upasobhi-
 tam ramanīyam bhûmibhâgam disvâ tatthâ 'bhinivittapema-
 hadayâ tasmim thâne suvibhattam mahâpathadvâraakoṭṭha-
 kam thirapâkâraparikkhittam âramauyyânâdivividharâma-
 ñeyyasampannam nagaram mâpesum | api ca tam mayûragî-
 vasamkâsam chadaniṭṭhikapasâdapanti koñcamayûragananâ-
 dehi pûritam ugghositañ ca ahoṣi | tena te tassa nagarassa
 sâmino Sâkiyâ ca | tesam puttapaputtâ ca sakala-Jambudîpe
 Moriyâ nâmâ ti pâkaṭâ jâtâ | tato ppabhuti tesam vaṃso
 Moriyavaṃso ti vuccati | tena vuttam Moriyânam khatti-
 yânam vaṃse jâtan ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-
 halese writing. The MS. contains three different works:

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).
 The *Dīpavaṃsa*. This manuscript belongs to the better class,
 though it is not free from the great deficiencies common to all
 MSS. of the *Dīpavaṃsa*.

2. fol. gû—cai (8 lines). The *Dāthavaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the
 MS. there is a Burmese subscription, apparently written by a
 different hand from that in which the work itself is written.
 It is dated in Sakk. 1136 = A.D. 1775. The *Lalâtadhātavaṃsa*,
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddham dhammaṃ saṅghaṃ anu-
taraṃ
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
tikkhattum āgamā nātho Lamkāḍīpaṃ manoramaṃ
sattānaṃ hitaṃ icchanta sāsanaṃ ciraṭṭhitiṃ |

The chapters of the work are : tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chḷi')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcama p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñi; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍam; 8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyam* purattame
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaraṃ |
āsajja rājā citrakathim¹ ukkādhāraṃ tamonudaṃ
āpucchi nipuno pañhe² ṭhānāthānagate puthu |
pucchāvissajjanā ceva gambhīratthupanissitā
hadayaṅgamā kannasukhā³ abbhutā lomahaṃsanā |
Abhidhammavinayogālhā⁴ suttajālasamatthitā
Nāgasenakathā citrā opammehi nayehi ca |
tattha ñāṇaṃ panidhāya⁵ hāsayitvāna māṇasaṃ⁶
suṇoṭha nipuno (corr. nipuṇe)⁷ pañhe kaṃkhāṭhānavi-
dālane⁸ ti |

taṃ yathānusūyate | atthi *Yonakākaṃ* (corr. °naṃ)⁹ nānā-
putābhedanaṃ *Sāgalan* nāma nagaraṃ nadīpabbatasohitaṃ
ramaṇiyabhūmippadesabhāgaṃ¹⁰ āramuyyānopavanatalāka-

pokkharanīsaṃpannaṃ nadīpabbatavanarāmaṇeyyakam¹¹ sutavantanimittaṃ nihatapaccattikapaccāmittam¹² anupapīlitaṃ¹³ vividhavicitradaḥham¹⁴ attālakottakam¹⁵ varapavara-gopuroraṇaṃ gambhīraparikhapaṇḍarapākāraparikkhittante-puraṃ suvivhattavithi(*corr.* vīthi-)caccaracatukkasiṃghāṭakam¹⁶ suppasāritāṇekavidhavarabhaṇḍaparipūritantarāpa-naṃ vividhadānaggasatasamupasaḥhitam¹⁷ Himagirisikhara-saṃkāsavarabhavanasaṭasaḥassi(*corr.* °ssa-) patimaṇḍitam¹⁸ gajahayarathapanti(*corr.* patti-)saṃā-kulam¹⁹ abhirūpanara-nāriganānucaritaṃ ākiṇṇajanamanussaṃ puthukhattiyabrāhmaṇavessasuddham(*corr.* °ddam)²⁰ vividhasamanabrāhmaṇā-sabhajanasaṃghāṭitaṃ²¹ bahuvividhavijjāvantanaṇavīranisevi-taṃ kāsikakoṭṭumbarakādīnānāvidhavatthāpanasaṃpannaṃ²² suppasāritarucirabahu-(*added*: vidha) pupphagandhagandhā-panagandhagandhitaṃ²³ āsiṃsanīyyabahuratta-(*corr.* °tana) paripūritaṃ²⁴ disāṃmukhasuppasāritāpanasiṃgārīvāri-(*corr.* °ni)jaganānucaritaṃ²⁵ kabāpanarajatasuvaṇṇakaṃsapathhara-paripuraṃ²⁶ pajjotamaṇanidhiniketam pahutadhanadhaṇṇā-vitthūpakaraṇaṃ²⁷ paripunṇakosaḥkoṭṭhāgāraṃ bahuvaṇṇapā-naṃ²⁸ bahuvividhakhajjabhojjaleyyapeyyasāyaṇīyya²⁹ Uttara-kurusamkāsam³⁰ saṃpannasassaṃ Ālakamaṇḍā³¹ viya deva-puraṃ |

Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇa-sukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhānavidhālane, 9) yonaṃ, *corr.* yonakānaṃ, 10) bhitaṃ ramaṇīyyam(*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītaṃ, 14) °vicitrādaḥham, 15) °koṭṭhakam, 16) °vīthivaccara°, 17) °saṃūpas°, 18) bha-vaṇasaṭasaḥassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-brāhmaṇasaḥbhājanasaṃghāṭitaṃ, 22) °vatthāpanasaṃpannaṃ, 23) °bahuvividhapuppha°, 24) °nīyabahuratana°, 25) °siṃgā-ravāṇija°, 26) °paripūraṃ, 27) pahūtadhanadhaṇṇāvittūpa-karaṇaṃ, 28) bavhannaṇapānaṃ, 29) °sāyaṇīyam, 30) °saṃ-khāsam, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyāṇī kyom cā. Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pâli introduction runs thus: namo, *etc.*

nâtham natvâna nâthassa kassam sâsanavuddhiyâ
 Kalyâṇisimây' uppattibhûtapâṭhassa nissayam |
 Dhammacetyâbhidhâna Râmâdhipatinâminâ
 raṇâ Râmaṇadese hi Kalyâṇinâmikam simam |
 âcariye sammanetvâ tâya uppattikâraṇam
 nâtuṃ sîlâpattakesu ¹ thapitam likkhiya 'kkharam |
 tato pi nihato gandho aparâcariyehi so ² |
 na uggaṭitakkharattâ ³ sudujjânattato mayâ
 sodhetuṃ nussahattâ pi thapito cîrassam 'dhunâ |
 paramparagottâvâsanâbhinikkhaṇagâminâ
 nâtakupâsakeneva tumhâdisehy adipane |
 gandhasâravijjantehi satti satti ⁴ sujânitum
 pacchimâjanatâ kivaṃ ityâdinâbhiyâcito |
 sâsanassopakârâya Mrammabhâsâya jânitum
 visodhetvâ yathâsattim racissam tassa nissayam |
 yuttâyuttam vicintetvâ ayuttam tam susodhiya
 yuttam thânam dhârayantu mânadosavivajjitâ |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusâradhammasattha), Pâli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: ⁵ namo, *etc.*

Manumanosâram vande dasabbalam amaṇḍite (âmaṇḍite, B.)
 paṭhavîyâ paṭicchanne vassantam 'malakam viyam (amalakam viya passantam, B.) |
 lokîyuttarasaddhammam Nerucakkavalâdikam
 dhammañ cassa supûjeyyam puñ(ṇ)akhetam gaṇam api |
 Manusâradhammasatt(h)am kâlantarena sabbaso
 paramparalikkhitena pamâdasahitam yato |

¹ °paṭtakesu, the text repeated with the Burmese version.

² yo.

³ nathagg°.

⁴ sakkhissati.

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandiyaṃ (tandīyañ ca, B.) visodhento
 mahaṃ dāni
 akkhadassānam atthāya bālānaṃ suṭhu dīpissam |
 karuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāraṃ 'bhiyācito porāṇakam matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikam
 pāraṅgam 'pāraṅgam netam viraṃ viraṃ 'bhivandiya |
 dhammasattam vicāremi vicittanayamaṇḍitam
 bahusattakalokānam catvāgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokanīti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitam
 māgateneva saṅkhepaṃ vanditvā ratanattayaṃ |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Rājanīti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jīnasakkā varābhivuddhiyo |
 rājanītisattam rañño dhammatthasukhasāadhanam
 vuccate buddhivuddhattham pararatṭhavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekādasa-vagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins : *lātu-(ku ?)saṃ kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjā-paccayā saṅkharā ti avijjāsayasāṅkharaṃ dutiyasaccappabhavaṃ etc.*

105.

Third and fourth part of the MS. No. 18 ; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice) ; 20 leaves ; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, metrical work about the duties of the priesthood. Begins : *namo etc.*

âdito upasampannasikkhitabbam samâtikam
Khuddasikkham pavakkhâmi vanditvâ ratanattḥayam |
 pārâjikâ ca cattâro garukâ nava cîvaram
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-
 vaṇâ |
 kâlikâ ca paṭiggaho mamsesu ca akappiyam
 nisaggiyâni pâcitti samaṇatappâ ca bhûmiyo (samakap-
 pîya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus :

mahato kittisaddassa yassa lokavicârino
 parissamo na sambhoti mâtulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapaṇṇiyaketunâ
 therena rajitâ dhammavinayaññupasaṃsitâ |
 etthâvatâ 'yam niṭṭhânam *Khuddasikkhâ* upâkatâ
 pañcamattehi gâthânam satehi parimâṇato ti |

2. Fol. ka—ṭam ; 131 leaves ; 8 lines. - Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye
sukhena mādamāñenahi bhikkhunā 'haṃ bhiyācīto |
racissa Pañāmañjūnā sikkhākāmena nissayaṃ
nāṭisankhepavittthāraṃ navaṃ pītivivaḍḍhanaṃ |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagraṣṣa purattimāpadesake
sāsānāruḷabhūtassa aḍḍhayojanapamāṇake |
Nerāntivhayagāmassa pacchimam īsanissite
uttarasmi disābhāge thāne pañcadhanusake |
gamanāgamaṇasampanna Mañiratananāmake
alaye puṇanippatte santāsane tibhummike |
bahuggahaṇavācakena atigambhīyabuddhinā
ādimh' ānisaṣaddena (*sic, ariyasaddena* the repetition
with the Burmese version) Alaṅkāro tināminā |
mahātherena yuttena na āhāpetvāna sabbaso
sāvakānaṃ vācanaṃ ca antarā antarakkhake |
sāmpaso dvīsaḥassaṃ ca dvisatam jinaśāsane
tesathivavassa(vessa?)katato (vassagaṇato, the repetition)
racito nissaro sayam |
navabhū Khuddhasikkhāya muṇisaśānabuddhiyā |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcasī aṭṭhasī achum aprat, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jitajeyyam varam buddham tilokaggavinâyakam
natvâ gâhipaṭipadam vakkh' uddhari tato tato |

atthânattham manati jânâtîti manusso | gahaṭṭhasîlam
nâma pañcaṅgasîlam aṭhaṅgasîlam dasaṅgasîlañ ca terasa
dhûtaṅgesu ekâsanikaṅgapattapiṇḍikaṅgavasena dve dhû-
taṅgâni ca | imâni sîlâni gahaṭṭhânam vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters
ka—ñri (the same leaf has the two signatures ke and
kai), the last leaf containing an index to the whole work.
8—9 lines; Sinhalese writing.

The *Sârasaṅgaha*. Begins: *namo etc.*

mahâkârunikam nâtham dhamman tena sudesitam
natvâna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |
dassayissam samâsena pavaram Sârasaṅgaham
samâharitvâ vividham nayam sotasukhâvahan ti |

Conclusion :

Dakkhiṇârâmapatino Piṭakattayadhârino
Buddhappiyavhayatherassa yo sissân' antimo yati |
tena *Siddhatthanâmena* dhîmatâ suciyuttinâ
therena likhito eso vicitto Sârasaṅgaho |

The work is a short encyclopædia of Buddhist theology
and cosmology. It is divided into the following chapters:
buddhânam abhinâhakathâ (ends f. kî)—tathâgatassa accha-
riyakathâ (f. kâm')—pañcaantaradhânakathâ (f. khu')—mu-
nino cakkavattino ca cetiyakathâ (f. khû')—sammajjanîyâ-
phalaṅgahanayo (f. khri')—dhamme acchariyakathâ (f.
kho')—saṅghe acchariyakathâ (f. gû')—niddâvibhâvanam (f.
gri')—supinavibhâvanam (f. gli')—ratanadvayasantakapari-
vattanakathâ (f. gli)—saraṇagamanassa bhedaṅgahanayo
(f. ge')—sîlânam pabhedaṅgahanayo (f. ghi)—kammaṭṭhâ-
naṅgahanayo (f. gho)—nibbânaṅgahanayo (f. ghau)—
ratanattaye agâravavibhâvanakathâ (f. ghau')—janakâdi-
kammaṭṭhânaṅgahanayo (f. ñu)—ânantariyakammavibhâ-
vanam (f. ñri')—micchâdiṭṭhivibhâvanam (f. ñli')—ariyûpavâ-
davibhâvananayo (f. ñîi')—kuhakâdînañ ca kathâsaṅgahanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasangahanayo (f. cû)—sattânam âhârabhedanayasangaho (f. cli')—yonivibhâvananayasangaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatînam sarûpavibhâvanam (f. chu)—paṇḍakânam vibhâvanam (f. chu')—nâgânam vibhâvanakathâ (f. chri)—supaṇṇânam vibhâvanakathâ (f. chri')—petânam vibhâvanam (f. chli)—asurânam vibhâvanam (f. chli)—devatânam vibhâvanam (f. chli')—mahivaḍḍhanakathâ (f. che')—mahicalanakathâ (f. chau')—vuṭṭhivatâdinam sangahanayo (f. ja)—pakiṇṇakakathâ (f. je')—iddhividhâdisangahanayo (f. jhu')—lokasaṇṭhânakathâ (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ṇi (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadîpasâra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭham setṭhadadam buddham loke lokagganâyakam lokabandham mahâvîram lokanâtham namâmi 'ham.

Subscription: Siriratanapurâbhidhâne uttamanagare setakuṇṇjarâdhipatibhûṭassa mahârañño mâṭubhûṭâya Susaddhâya mahâdeviyâ kârîte ti | punapaṭalachâdite soṇṇamayamahâvihâre vasantena silâcârâdisampannena Tipiṭakapariyattidharena saddhâbuddhiviriyapatimaṇḍitena Sîhaḷadîpe araṇṇavâsinam pasatthamahâtherânam vamsâlankârabhûtena Medhamkaramahâtherâkkhyappatitena *Samgharañña* karato 'yam Lokappadîpakasâro ti | — — Lokappadîpakasârapakaraṇam *Mahâsamgharâjâna Dayarâjassa* garunâ racitam samattan ti.

The chapters, as given in the index, are:

I. saṅkhâralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sâmaññadukkhavaṇṇanâ—tirokuḍḍasuttam—mahâdevavatthum—pâsânapetavatthum—pâsânatthambhapetavatthum—kasipetavatthum—adḍhataṇḍulapetav.—patâkap.). IV. tiracchânagatiniddeso. V. manussagatiniddeso¹ (comprehends: thûpârabbhakathâ—thûpakara-

¹ This chapter contains almost entirely extracts from the Mahâvaṃsa. The story of the Mâgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagâmani's works is almost identical with the Mahâvaṃsa.

ṇakathā — mahādhātunidhānakathā — Abhayaduṭṭhagāmanirañño Tusitadevalokagamanam — Asokamāliniyā uppattikathā — Sāliṛājakumārassa uppattikathā — bhatikammakaraṇakathā). VI. sattalokaniddeso (comprehends: aṭṭhakḥanaparidīpanakathā — kāmāvacaradevānam uppattikathā). VII. okāsala-niddeso. VIII. paṇṇakanayasāraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.

Ratanamālā che kyam, a medical work; Pāli text with Burmese Nissaya. The MS. is very incorrect. The Pāli introduction begins:¹ namo tassa *etc.*

sampannā puṇaamitaṃ piyajakhilajanam (piyadh° B.)
buddha(m) trelokasaramaṃ ārabbhā 'dha pranamyam
(idha atthayojanam B.) |
jararogā yadi bhavā tato nikkhitum
ratanamālācariyo osathā (°ṭham B.) gāyāgāyati |

111 (Turnour Collection).

Miscellaneous Pāli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8–7 lines. The last page contains the title: Asgiri Wihāre Indavallugoda Unnānsē wisin amutuwen tanāpu asṭakayayi. 8 verses in honour of “Jorjji Tarnnarū” (George Turnour); Pāli with Sinhalese version.

No. 3. 4 leaves (ka—kī); 7–8 lines. Similar 8 verses, Pāli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kā); 8 lines. Title: Asgiri Wihāre Miyanamaḍe Unnānsē wisin amutuwen tanāpu asṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pāli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahāparinibbānasutta*, Pāli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : Vajjīṇaṃ pāṭikamkhā no parihāṇī ti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words saddhammaṃ antaradhāpentī.

No. 15. One leaf containing an extract from the Aṅguttar-aṭṭhakathā (dukanipātavaṇṇanā) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : namo etc.

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visud-
dham janapumūkhettaṃ

chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhām' aham sāsa-
navaḍḍhanāya |

ekasmiṃ kira samaye amhākaṃ bhagavā Rājagahe viharati
Veḷuvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ
parisaṇaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ.
tena kho pana samayena Anuruddho Sobhito Padumuttaro
Guṇasāgaro Ñāṇapaṇḍito Revato ti cha khīṇāsavā eka-
cchandā hutvā yena bhagavā ten' upasaṃkamimsu etc.

The fragment ends : Revatattherassa batthato anūpamaṃ
kesadhātuṃ sampatiçchitvā gandhodakanūnāpetvā suvaṇṇa-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-
take ṭhapesuṃ taṃ khaṇaṃ ñeva hetthāvuttappakārāni paṭha-
vikampanāḍini acchariyāni pāturaheṣuṃ dasa saḥassa ca.

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